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Quebec schools move from religion-based to language-based

Alan Doerksen

MONTREAL — The Quebec government is planning to replace its Roman Catholic and Protestant public school system with a new system of English- and French-language schools. Some Christians in Quebec support the planned changes, but others are strongly opposed.

In mid-June, Quebec Education Minister Pauline Marois announced the changes, which will come into effect by mid-1998.

One reason for the change is

that an increasing number of students entering Quebec schools have no religious affiliation. And most of Quebec's English-language schools are run by Protestant school boards and most French-language schools are run by Catholic boards.

There are exceptions, especially in Montreal, where there are many English-speaking Catholics and French-speaking Protestants, and in Quebec City, where 40 per cent of Protestants are in French schools.

At present, all public schools in Quebec are either Catholic or Protestant.

Constitutional problem

The Quebec government may run into constitutional problems when making the changes. At the time of Confederation, Catholics and Protestants in Quebec were granted the right to create religion-based school boards. But according to a 1993 Supreme Court ruling, this provision applies only to Montreal and Quebec City. Schools in

those cities need to be either Catholic or Protestant, but school boards need not be.

To protect the rights of Catholic and Protestant students, the government will continue to allow one Protestant and one Catholic committee to be involved at a provincial level with overseeing religious instruction at both English and French-language schools.

Glenn Smith is executive director of Christian Directions, a Montreal-based organization that ministers to secondary

school students.

Smith chaired Quebec's Protestant committee from 1991 to 1993 and is now involved with a sub-committee focused on Protestant Partnership for Religious Animation (which deals mostly with school chaplaincies). He favors the changes because he believes they will "empower parents to make decisions at the ground level" about the school system. Parents will be able to choose what schools their children will

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Acting in faith saves lives

Dutch-Canadians reunite with Jewish girl they hid from Hitler

James Kwantes

On the night of Nov. 9, 1938, a young grocer's daughter watched flames from the synagogue across the street light the sky over Frankfurt am Main, Germany, to a terrible glow. The youngest of 10 children, the Jewish girl and her family were forced from their home that night by Adolf Hitler's henchmen, who destroyed everything in their path — except for a large, ceramic soup pot.

The girl's name was Flora Heinrich. She was eight years old.

The havoc the Nazi thugs unleashed on Flora's home that

night was repeated in thousands of homes in hundreds of cities and towns across Germany in the orgy of destruction that came to be known as *Kristallnacht*, "the night of broken glass." Synagogues and Jewish-owned businesses were razed and Jewish families uprooted from their homes in a pre-emptive strike that was a dreadful fulfillment of Nazi rhetoric.

A premonition

Acting on a premonition of the horrible events to come, Flora's mother put her and two brothers on a train for the Netherlands the day after *Kristallnacht*. It was the last time Flora saw her mother and sister, who both perished in Nazi extermination camps.

The girl made several stops in the Netherlands in the first years of the war before arriving in the small Frisian town of Kootstertille where she stayed for the remainder of the war. In Kootstertille, Flora became a house guest of Jacob and Klasiena Hamstra, this writer's grandparents.



Flora Lirtzman with Dorothy Kwantes, daughter of the couple who hid Flora during the war

And that's how I came to meet Flora Lirtzman, now a 66-year-old grandmother who lives in New York with her husband. Flora and her husband visited the Fraser Valley recently and See JEWISH page 2...

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News

Jewish woman recalls hiding from Nazis

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had a joyful reunion with my mother and my uncle, neither of whom had seen her for 46 years.

Like many Europeans who were children then, Flora can no longer remember many of her experiences in the Second World War. But some of the memories she has retained are chilling.

She told me that being put on a train as an eight-year-old with her two older brothers in 1938 seemed like a "great adventure" at the time — "I didn't know, of course, that I was never going to see my mother again."

Flora remembers another Jewish mother putting her three children on a train out of Germany at the same station; but out of that group, only the mother survived the death camps.

From one safehouse to another

One incident that stood out in her mind was being moved from one safehouse to another by a man in the Dutch underground who had earlier taken the Star of



Flora Lirtzman (centre) with Dorothy Hamstra (Kwantes) and Hank Hamstra

David from her shoulder. As she stepped up to board the train, a uniformed German soldier reached out to help her up. "I remember thinking, 'If only you knew who you are helping!'" she said.

While at my grandparents' home, Flora helped out with the household chores, worked in "Pake's" bakery and became like a member of the family. She also took on a new identity, "Truus DeJong," a Dutch girl fleeing from Holland's south, which was being ravaged by war and flood waters.

Extreme caution

She remembers hiding in the attic when the Nazis came around, and being moved temporarily to another village when rumors began circulating that she was Jewish. She had to exercise extreme caution doing things that we consider to be routine, such as using the toilet or taking a walk outside. Wariness became a way of life.

But Flora and seven of her nine brothers and sisters escaped the ovens of the Holocaust. Her family fared remarkably well, considering that many entire families were systematically slaughtered. Years after the war, Flora and her siblings had a reunion in Israel — a celebration of survival.

It's hard for us to imagine a government systematically grouping a certain segment of society before murdering them. Even the phrases we use when talking about the Holocaust, such as the "six million dead," have the tendency to numb our senses to the horrible truth. Meeting people like Flora helps put a human face on the Holocaust.

I was glad to finally meet her, and proud that my mother's family, like thousands of other Dutch and European families, provided a small ray of light during one of history's darkest moments. Through the bakery my grandfather operated, God provided for the family and ensured there was enough food for both family members and house guests.

'Do your duty, let people talk'

Flora is now processing a request that a tree be planted in memory of "Pake" and "Beppe" at a Holocaust memorial in Israel. While my grandparents would have been honored by the

gesture, they would not have considered themselves heroes. Their concern for Flora was rooted in their deep Christian faith and their belief in the value of human life. They were simply being good neighbors by helping someone who was in dire straits.

It probably would have been easier, and undoubtedly safer, for them not to get involved in the risky undertaking of sheltering a Jew. Considering the sacrifice they took forces me to fight the tendency to look the other way when I should be lending a helping hand.

When my Pake died in 1991, I inherited a small Frisian plaque that hung on his wall. It reads: *Doch dyn plicht, en lit de lju mar rabje*. Translated: "Do your duty, and let the people talk."

That philosophy, and the fruit it bore in the lives of Flora and my grandparents, is a testament to the legacy that can be created by ordinary people who follow the lead of Jesus in helping those upon whom others might turn their backs.

Waco mural connects countries

Lee Hill-Nelson

Christ on a cross. Is he for us, or is he for everyone?

Ruth Williams is pretty sure that the only Russian mural painted in the United States is on her building in downtown Waco, Texas. As folks drive down Sixth Street, the mural looms into view, shocking amid the barrenness of the city, yet like a beacon of hope. Cars slow down and folks look. Others take their out-of-town guests and stop to take pictures. A secretary in the building says, "People have called, thanking us for this mural."

'Not only for us'

Gregory Semyonoff, the artist, completed the 52-foot wide and 30-foot high mural in December 1990. When the Williamses bought the 75-year-old building an idea for a mural formed and the couple turned to their artist daughter, Barbara Stevens.

During a visit to Russia, Stevens told her vision to a young man who knew a Russian muralist, Gregory Semyonoff,



Semyonoff's mural "Not Only For Us" as it appears on the side of a building in Waco, Texas

who at that time was travelling in the United States. The Williamses flew Semyonoff to Waco and he began work on the theme "Not Only For Us."

The mural is painted in three

parts. In the centre stands an image of Jesus Christ with outstretched arms connecting Russia and the U.S. Blue, gold, black and red colors predominate. Because he intended to

show Christ alive, the artist did not paint crucifixion scars on Christ's hands and feet.

On the left side is a picture of the Texas capitol building, two American churches, and the

United States flag. "Not Only For Us" is painted on the left side.

On the right side is a Russian landscape, Alexander's Column, two Russian cathedrals and the Russian flag with "Non Nobis Solum" painted on this side.

"Paintings are one of the oldest forms of expression known to human beings," said Semyonoff. "They convey the thoughts and feelings of individuals. In spite of its long atheistic coma, great losses and victims, Russia has saved its spiritual heritage which now is being revived by new generations, inspiring hope for the human society."

"And this is our common home and common language, our philosophy. This is the very house where there is a place for Russia as well as America.... There is a place here for everybody who believes in the human future of the earth."

Yes, Jesus Christ is for everyone!

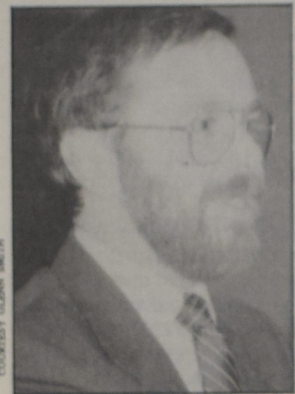
Lee Hill-Nelson is a freelance writer from Waco, Texas.

News

School system changes reflect Quebec's secularization

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go to, and they will also continue to be represented on the Protestant and Catholic committees. Smith explains that the



Glenn Smith

Protestant committee has 15 members: five representing parents, five representing teachers and five representing churches.

In Quebec, "the vast majority of Christians are very favorable to the change," says Smith. One reason he cites for the change is that Quebec is becoming increasingly secular.

Changes will neutralize secular influences?

Smith expects that Quebec's schools will have more specifically religious content after the changes come into effect. Religious and moral education in Quebec are protected by the Charter, he notes, and confessional education is guaranteed in Article 93 of the constitution. Changes to the system will "neutralize secular influences," Smith sees parental choice of schools and moral and religious education in the curriculum as being "the two non-negotiables" in the school system.

Asked whether protection of culture has become like a religion in Quebec, Smith comments, "In cultures that were formerly homogeneous in their religion, hope becomes political."

Fear of losing freedoms

Rod Cornell, principal of Emmanuel Christian School in Dollard-des-Ormeaux (a suburb of Montreal) is strongly opposed to the new system. "I'm really against the idea," he says. "I feel that we're giving up the constitutional protection of the educational system." As a member of Quebec's Anglophone

minority, Cornell says, "I have a residual fear of losing constitutional guarantees."

Cornell does not expect the Quebec government to ask Ottawa for a constitutional change to bring in the new system. "That raises a very touchy issue," he says. "Lucien Bouchard would rather drown himself than ask for such a change. He does not recognize the constitution."

Cornell adds that parachurch workers are concerned about whether or not they can continue to have access to schools under the new system. "Under the confessional system, they can get access."

Emmanuel is a private Christian school with 320 students that represent "a wide variety of denominations," says Cornell. Since it is not part of the public school system, it will not be affected by the changes. But the changes "mirror the evolution of Quebec society."

Only time will tell if the Christian influence in Quebec's schools remains strong, says Cornell. Each school will be able to decide if it will be Catholic, Protestant or "neutral" in religious orientation. Cornell does not expect opposition to the new system from Protestant or Catholic churches.

Cornell is doubtful that the Quebec government can implement the new system by 1998. "It's not going to be as easy as everybody thinks." The Protestant and Catholic school boards



Rod Cornell

of Montreal and Quebec City are protected by the constitution, so "unless those boards agree to disband, the ministry may have to work around them." The government may have to set up extra school boards in these cities to get around this problem.

Commenting on Quebec nationalism, Cornell says, "I wouldn't go quite that far as to equate nationalism with a religion." But he adds that some Quebecers refer to Bouchard as "Saint-Lucien."

Bill Fledderus, a former CC reporter who now works with the International Seafarer's Centre in Montreal, says he favors the new system. "I don't see that as being a problem or a threat at all." Fledderus expects the influence of Christianity in the school system will not change because of the new system.

Toward increased separation of church and state

Fledderus sees a similarity between the new systems planned for Quebec and Newfoundland. When each province joined Canada, "they were quite religious in make-up," he says. But since then, both have become increasingly secular. One reason Fledderus suggests for the changes is that both governments want to "follow the American model of separation of church and state." Another reason is that the church is losing power and its image has become tarnished by recent scandals. Because of these scandals, parents are less willing to trust their children to church-run

schools.

Fledderus agrees that the Quebec government would be very reluctant to ask Ottawa for constitutional changes to help



Bill Fledderus

push through the planned changes. Quebec nationalism may be like a religion for a small minority of Quebecers, such as politicians, but "most people here wouldn't see it that way," says Fledderus.

Rosemary Byrne-Hunter, director of Catholic Community Services in Montreal, is in favor of the new system. "I think it's a good move," she says. "I think it'll be more cost-effective." Byrne-Hunter expects the Quebec government to cut

administrative costs as a result of the changes, which she prefers over cutbacks that directly affect teachers and students.

But generally, Anglophone Catholics in Quebec are opposed to the new system, says Byrne-Hunter. They are worried that they may lose the English Catholic school system, as they have lost other institutions in the past, and that in the future, English schools in Montreal would be "loosely based around the Protestant system."

She adds that "the French schools in the Protestant system are especially concerned."

Most impact in Montreal

Byrne-Hunter expects that the new system will have the most impact in Montreal because of the differences in its school system. She does not expect the Quebec government to ask Ottawa for permission to make the changes.

Asked if religious content will remain in the new system, Byrne-Hunter comments, "It's going to be a difficult marriage, but I think it's do-able." She notes that some schools in Montreal offer Jewish education, while other offer Christian education.

'Promise Keepers' organizations for women are founded

WICHITA, Kan. (EP) — Two new organizations have been created to bring the "Promise Keepers" experience to women.

Heritage Keepers will hold its first conference Aug. 10 in Wichita, Kansas. Like Promise Keepers, the new organization has been overwhelmed with registration requests. By June 1, more than 8,000 applications had been received for the conference, which has a capacity of 3,000.

Pastor Bob Beckler of Wichita's Central Community Church, co-created the conference with his wife, Lori. He says the conference "is designed to teach a woman how to be godly to her family, God and community."

While Promise Keepers meetings feature only male speakers,

Heritage Keepers will feature both men and women to avoid the appearance of being "feminist," Beckler told *Christianity Today*. Speakers will include author Florence Littauer, counsellor Marge Caldwell, and John Trent, who is a frequent speaker at Promise Keepers meetings. The Becklers have been invited to hold similar meetings in Oakland and Dallas.

Deborah Tyler of Morristown, Tennessee, has organized another conference for women. Her "Keys for Abundant Living: A Promise Keepers Counterpart" conference held meetings in Birmingham, Dallas, Little Rock and Nashville, each drawing about 1,000 women. Speakers included Gloria Gaither and Luci Swindoll. Seven conferences are planned for southern

cities next year.

The "Keys" seminars are sponsored by Tyler's Renaissance Ministries, whose mission is "to provide opportunities for women to be challenged, inspired, and encouraged to lead each woman to a personal commitment to God's Word as the ultimate authority for successful living."

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Editorials

How can churches improve on pastoral care to homosexuals?

In this issue we have set aside space for four articles by Christian Reformed pastors on the topic of homosexuality. What all four articles have in common is a strong desire to act pastorally towards homosexual members of the church. Three of the four urge sexual abstinence and one allows for monogamous sexual relationships between members of the same sex.

In the meantime, Christian Reformed churches have not progressed very far in implementing the pastoral recommendations of Synod 1973. That synod asked churches to embrace homosexuals and call them to discipleship and the employment of their gifts, while condemning homosexual practice "as incompatible with obedience to the will of God as revealed in Holy Scripture."

City ministries developed

One reason why churches have not progressed very far may be that people have a hard time separating the condition from the practice. Some

condemn or joke about the condition, expressing distinct features of homophobia. Others would rather pretend that the problem does not exist. And then there are those who believe that the orientation and practice should not be separated and that acceptance of the person includes acceptance of a truthful practice of that orientation. In addition, the church has never been very much at ease discussing sexual matters anyway.

Making matters worse is the social context in which church members have to practise their acceptance of homosexuals. The entertainment- and news media bombard them daily with messages that say that there's nothing wrong with homosexual practices, whether monogamous or polygamous. And then there are the many demands for gay rights and the exhibitions of gay pride that seem to attack the foundation of marriage and family. It's not easy to separate the chaff from the grain in that kind of milieu.

As a result of this confusing picture, homosexual members either hide their orientation and/or practice, or they leave to go to the big city where there is more freedom and perhaps a larger concentration of Christian homosexuals. This, in effect, has meant that ministry to homosexuals in the Christian Reformed Church goes on in several city/university settings (Edmonton, Grand Rapids, Hamilton, London and Toronto), but is almost non-existent in other places.

I have been an elder in a Christian Reformed Church for the past three years and at no time was our council ever asked by a homosexual member for help in his or her sexual orientation and/or practice. One may assume that with a congregation of several hundred members there will be some who have a homosexual orientation. I am not suggesting that they should come out. Perhaps with the help of a few close friends they can muster the strength to carry their cross. And then again, there may not be any gay people in our church. Statistics don't tell the whole

story. We don't have any handicapped people in our church either, although statistically we should have.

So the question is: How can a church implement Report 42 of the *Acts of Synod 1973* when no one identifies him- or herself as being homosexual? I am convinced that our council and congregation would deal pastorally with such a member. But it seems that the formula of acceptance for the orientation and condemnation for the lifestyle is not conducive to creating an atmosphere of openness. And we're not saying this in critique of that formula. When homosexual Christians reject that approach, they place themselves outside the care of the church.

A welcome but difficult request

It came as no surprise, therefore, that Classis Chatham asked Synod 1996 "to give direction about and for pastoral care of homosexual members in a manner consistent with Synod 1973." Synod 1996 acceded to this request by appointing a study committee. One of the grounds given by Classis Chatham was that "the pastoral recommendations of Report 42 of 1973 seem to have born little fruit in helping homosexuals feel ministered to in our churches." At the same time, Classis Chatham asked for an evaluation of those ministries to homosexuals which have developed since 1973.

We don't know what the outcome of this study will be nor when this committee will report to the churches. One thing is certain, this will not be an easy report to write. The obstacles to finding more helpful guidelines within the parameters of Synod 1973's Report 42 are formidable. Pressure will be mounted to go beyond this report and to permit monogamous same-sex relations. The biblical data as understood and interpreted by the 1973 report do not allow this.

May God give this committee, as yet to be appointed by the board of trustees of the Christian Reformed Church, much wisdom!

BW

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Intuitive knowledge about the hereafter

Almost all peoples in the world have believed in an afterlife. We may ask ourselves how this came about. Prof. J.H. Bavinck explains it this way in his book *Het raadsel van ons leven* (*The Puzzle of Our Life*), published in the 1950s:

People sense that this life has the character of a fragment. Things are not finished; they don't form a closed entity. Especially the noblest and most genuinely human stirrings within us remain hidden and cannot find expression. This makes life look incomplete. Life is not bad and it's not good. Worse than that: it's small and insignificant. You stand at the end of someone's life and you say, "This can't be everything there is." Life does not show itself to us as a ripe fruit, but more as a bud, a blossom.

In addition, people have a sense that the demands of justice are not satisfied in this life. Things turn out differently than we expected and wished. The scales of justice are never in balance. People sense intuitively that after this life there has to be a just accounting for every person.

Thirdly, every human being sees him- or herself as

the imperishable amid the stream of life's experiences. The very fact that we know about the perishable, about time and change, proves that we carry something with us which goes beyond these things — something that is eternal.

According to Bavinck, these three considerations seem to form the intuitive background of the realization among all nations that there is something to a human being that will not break down in the earth after death.

We would add a whole list of other reasons: the birth of a baby, the beauty of a dew-touched rose, the passionate love between two young people, the truth spoken by someone who has nothing to gain by it, the feel of a cool breeze over a quiet lake, the mature love between two people married for many years, the ripening of strawberries, the sacrificial love of a mother, the completion of a beautiful painting. All these things have the fragrance of eternity about them. Those who intuitively experience the creation as the Word of God know that life cannot be boxed in by death.

BW

Opinion

My party has problems

An analysis of the Reform Party's policies, public and future

Nick Loenen

The Reform Party of Canada promised to do politics differently. Increasingly this seems to be an empty promise. At its recent assembly in Vancouver, Preston Manning urged the party to avoid extremism and be more mainstream. What are we to make of this?

First, most Reform Party policy I completely agree with. It is necessary to downsize government, deliver services as close to home as possible, strengthen personal responsibility, voluntary organizations and local communities, simplify the tax system, remove impediment to competition, live within our means, and make politics more democratic and honest.

I do not share Reform Party insistence that rights pertain only to individuals, that everyone should be treated the same, and the resulting view that collectivities and groups have no right to legal status and protection. Such views come out of the classical liberal tradition of John Locke, Thomas Jefferson, etc. Such liberalism recognizes individuals, who then contract to establish social institutions and structures, including government.

Conservatism is an opposing view: social structures and institutions are not human constructs, but natural or God-ordained, and inescapable. Persons always exist in relationships: families, businesses, professional and voluntary organizations, educational and cultural institutions, neighborhoods, ethnic and faith communities.

In addition, conservatism respects diversity and variety. It is suspicious of egalitarianism and all levelling devices. It accepts that some are rich and some are poor, that people have different levels of responsibility and stations in life for which they are variously equipped.

Lack of consistency

This form of conservatism seems closer to life. Seldom are laws passed that apply to all persons without qualification. Laws are made for fishermen, farmers, doctors, lawyers, families, single persons, adults, children, certain geographical areas. Even at its last assembly, Reform was not consistent. It passed the equality resolution denying any consideration for groups, but with barely a hint of contradiction, a subsequent resolution defining the family.

If the family is not a group, what is? Preston suggested that his Quebec policy (formal equality, but de facto asymmetrical federalism) is an example of how to reconcile equality with the practical need to not treat everyone and all groups the same. But it is difficult to see how this could be applied to social policy, for example, same-sex couples.

It reminds me of my experience during the 1993 election. As a candidate I received from the Calgary head office a bundle of policy positions, including an agricultural policy running some 15 pages. When I remarked to Calgary that my riding of Richmond with a population of 145,000 contained no more than four farmers, and that something on women's issues would be more helpful, the response was that women were a special-interest group, and that Reform would not cater to special interest groups. As though farmers are not a special interest group! The notion that Reform will legislate only for individuals simply cannot be consistently maintained.

Reform's commitment to populism suffers a similar inconsistency. As the party develops an increasingly firm position on a specific policy agenda, its commitment to populism must weaken. It cannot promise to structure politics as merely a process whereby the common sense of the common people will guide governmental decisions while also maintaining that it has particular policies.

The 1993 promise was to "Let the People Speak." The promise was not, "Let the Party Members Speak." There are some elements of Reform's democratic measures that would allow direct input from citizens. But as the Task Force on Direct Democracy's report at Assembly '96 clearly shows, the range of issues subject to referendum is increasingly restricted, and as Manning's recent actions show, there are limits to free votes and MPs speaking for their constituents.

Reform's American style politics

Secondly, about the politics of it. Can Reform's message be sold to the voting public? Canada has a history that is more communitarian, and permits a larger role for centralized, interventionist and big government than Reform policies allow. We are less individualistic, less attached to populism and democratic ideals than is the U.S., and the strain of red-Tory conservatism runs deeper in Canada than is generally recognized by Reform.

The only place where the Reform program appeals to a large segment of the population is Alberta. Because of its unique settlement pattern, Alberta is the most American and least Canadian of all provinces. Evidence lies in its history. For example, identical social conditions during the 1930s produced very different political solutions in Alberta than in neighboring Saskatchewan.

The farmers in Alberta spawned a free enterprise, individually based, direct-democracy form of politics under Social Credit, while in Saskatchewan, farmers turned to the co-operative movement under the NDP's forerunner, the CCF. These differences persist. In 1993 Reform's vote-share was 52 per cent in Alberta, 27 per cent in Saskatchewan; the NDP's was four per cent in Alberta and 27 per cent in Saskatchewan.

To win government under our electoral system requires about 40 per cent popular support. Given Reform policy where would such support come from? Not likely Atlantic Canada, Quebec or urban Canada. In 1993 Reform lost most seniors and even much of the middle class because they feared what Reform might do to social programs, U.I. and pensions. That leaves some parts of rural Canada — not nearly enough to make the 40 per cent.

Even in 1993, when Reform's biggest ally was Mulroney's unpopularity, Reform obtained only 37 per cent support in B.C. To be rewarded with 75 per cent of the seats for 37 per cent of the vote is a fluke. The latest polls put Reform at 15 per cent; in Hamilton they garnered only 10 per cent, placing Reform behind not just the Liberals but also the NDP and PCs.

Of course, in politics anything can happen. It may well be that the Liberals goof up, for instance over Quebec. There being no alternative, Preston might catch the next wave, particularly since 85 per cent of voters don't care much about policies, and people usually vote against government rather than for the Opposition. Although that could happen, it is more likely that the Liberals will do what they have done so well throughout this century — steal enough policies from both the right and the left to ensure they remain the Natural Ruling Party.

Third, some thoughts about the future of Reform. If my analysis is somewhat correct, Reform can either be true to its agenda, never attain power and be

content to remain the NDP of the right, or prostitute itself for electoral gain, renege on its promise to do politics differently, and risk the wrath of its most ardent supporters. If Reform moves mainstream for electoral gain, it will be no different from the old main-line parties, and Reform will have lost its reason for being.

Another answer

Should Reform move to the centre, it will be a loss for all Canadians. The promise to do politics differently, particularly to be a party of principle, should not be allowed to die stillborn. Reform's predicament is a vivid reminder that Canada's voting system forces identical patterns of behavior on any party that wishes to attain power. To overcome these destructive patterns of behavior and open the possibility of a politics that is more honest, principled, and constructive requires changes to the system more fundamental than Reform has yet proposed.

Should Reform choose the first option and remain true to its agenda, it would be in its interest, and it would be in the interest of all Canadians, to promote proportional representation. Under proportional representation no party will attain total power, but neither will any party be completely excluded from influence and participation. Under proportional representation a principled party can participate in government without the need to prostitute itself.

Nick Loenen was a candidate for the Reform Party in 1993. He lives in Richmond, B.C.

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Marian den Boer

The trials of pool ownership

My husband, Marty, considers me to be the prototypical optimist: I think I know exactly where I am even when I am completely lost. I also think I

can solve just about any problem by myself — with a little prayer, of course. Well, I've had to think again.

When I started repairing the major leak in our in-ground, vinyl-lined pool I knew exactly what I was doing — or so I thought. A diver with a reliable Dutch name had showed Marty and I where water was seeping down behind the vinyl liner at an alarming rate.

He pointed out how someone had used three chrome-plated screws and one ordinary screw to hold the white plastic ring-plate at the jet opening where the water circulated into the pool from the filter. Of course the ordinary screw had rusted and was likely a major source of the problem. The diver advised us to lower the water level down to below the jet-opening and then to replace the rusted screw as well as the washer behind the plate. "It's not a big deal, you could do it yourself," he said as he looked at Marty.

Taking up the challenge

Marty was rather tied up with accounting work by the time we had siphoned the water down to the required level, so I picked up the challenge. After all, it was not a "big deal," we'd been told.

I easily removed the three chrome-plated screws and then attacked the offending rusted one. I had to use a vise-grip and some elbow grease but I got that sucker out — in two pieces, mind you. I then took the plate and the chrome screws to the pool shop where they sold me a matching screw, a washer, and a piece of vinyl to repair the damaged vinyl.

I glued this vinyl in place, waited a day and then neatly screwed on the plate. There was only one problem: a one-centimetre gap between the pipe and the pool wall. I removed the plate and tried again. At this point Marty came out and offered help, but I stubbornly told him I had everything under control.

Stumbling stones

As the entire pool was encased with little stones, I figured one of these had slipped between the jet pipe and the metal wall of the pool. All I had to do was dislodge this stone. I could just get my index finger in behind the metal wall. I pulled out a stone and then another and another. Pretty soon I had a pile of stones as big as an anthill, bleeding knuckles and a pipe so dislodged from its original position that even a prototypical optimist like myself had to throw up her hands in defeat.

Surprisingly, Marty was very understanding. I think the blood on my knuckles helped. Together we decided the best course of action would be to call the pool shop and let the experts handle the situation. About a week later, two young fellows showed up, cut a neat hole in the cement deck and shovelled out the stones from the top. They discovered that the pipe had been installed entirely wrong in the first place. Part of the fitting behind the pool wall should have been in front of the pool wall to anchor the thing firmly in place. Once this was accomplished they shovelled the stones back and left, promising to call a vinyl repair expert.

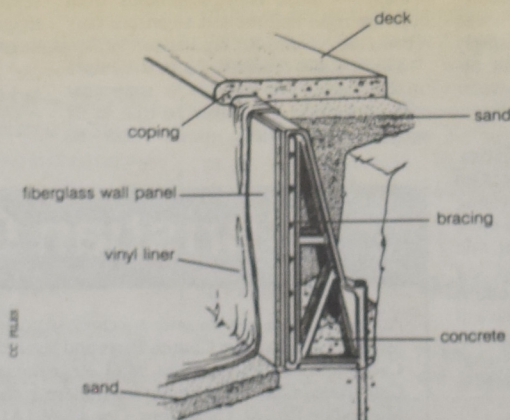
A swim or two benefit all

Once this fellow came to fuse the vinyl we refilled the pool. Then I set about my major skill — vacuuming. Halfway through this process the motor on the pump cut out. At this point our family left on a two-day holiday.

When we came back, we called a mechanical friend who took the motor apart and found five small stones wedged inside. Now, how did that happen?

As soon as the weather warms up we'll send the children into the pool to collect stones. At this rate the pool should be ready to be used by August!

VINYL-LINER POOL, FIBERGLASS WALLS



This illustration may tell Marian Den Boer more than she wants to know about the structure of her pool.

Charles Adams named Dordt's John Calvin Award winner

Jim DeYoung

SIOUX CENTER, Iowa — Dordt College recently announced that Charles C. Adams, associate professor of engineering, is the winner of the college's 1996 John Calvin Award.

The annual award, funded by Eve and the late Hugh Meeter of Grand Rapids, Mich., is given "in recognition of commitment to teaching from a Calvinistic perspective and developing and transmitting reformational insight for a discipline." Alumni from 1995, 1991, and 1986, along with the faculty, were asked to nominate professors for consideration for the award. An independent three-member panel reviewed the nominations and made the final decision.

Professor Adams has been an instructor of engineering at Dordt College since 1979 when he started the now-accredited engineering program. He holds a BS from New Jersey Institute of Technology, an MS from Rensselaer Polytechnic Institute, and an MA from Montclair College. He recently successfully defended his dissertation for his PhD at the University of Iowa.

No barrier between humanities and science

Adam's PhD specialty and dissertation topic illustrate the reasons he was nominated for the John Calvin Award. His cross-disciplinary degree is in

the philosophy of engineering education and his dissertation, he says, "uses a Christian, neo-Calvinist approach to overcome the traditional barrier between the humanities and the sciences" in higher education. He especially seeks to apply this integrated Christian approach in the development of an engineering curriculum.

In nominating Adams for the award, 1986 engineering graduate Richard L. Haak wrote, "I learned more about using my God-given talents and abilities in a Christ-like way in science and business from this professor than any professor at Dordt.... [He] will have an impact on my life forever as I continue to work in the science and business world."

'Best teacher'

Another alumnus wrote, "I'm sure I speak for most other Dordt engineering graduates when I say that I am truly grateful for having such an academically competent and soundly Christian engineering training." Another called Professor Adams "the best teacher at Dordt."

Fellow engineering professor Nolan Van Gaalen nominated Adams saying, "We believe the Lord has blessed him with important reformational insights and with a collegial and self-giving style of philosophical leadership in this department."

Alberta education reinvestment targets disabled students

Marian Van Til, with files from Alberta Education

CALGARY — The Alberta government's three-part reinvestment plan has resulted in an additional \$57 million being targeted to education, more than half of which will benefit students with severe disabilities. The rest of the money will go to ordinary classrooms, and an additional \$5 million from lottery funds will go to computers and "technology initiatives."

The reinvestment spending is the result of interest savings achieved through reduced debt servicing costs, administrative cost reductions throughout government, and conservatively budgeted revenue increases,

says Alberta Education.

Currently, every student with severe disabilities is funded at a rate of \$8,910 beyond the basic instruction allotment. These are students who are blind, deaf, or who have severe mental, emotional/behavioral, medical or physical disabilities.

Reinvestment funds will provide more resources, including teachers, teacher aides and technology to assist such students, says Education Minister Gary Mar.

Because of overlap between the school year and the government fiscal year, funds targeted for disabled students will benefit them as early as the '96/'97 school year.

ARTS & MEDIA

The Truth About Cats and Dogs



Marian Van Til

Rated PG. Stars Uma Thurman, Janeane Garofalo, Ben Chaplin. Written and directed by Audrey Wells.

Some movies get lost amid the hype of expensive blockbusters which are released at the same time, until word gets around that a less prominent movie is unexpectedly good. That's been the word on this film, and critics have by and large been kind to it; but it left this reviewer with mixed feelings.

Abby Barnes (Janeane Garofalo) is a veterinarian who hosts a radio talk show about pet care. Abby is a hit on the radio because she knows her stuff and she's kind and funny; her empathy for animals is palpable.

But when it comes to men, Abby seems to be a zero. Her experience is that many men won't give a strong, smart

woman a chance — unless she's also beautiful.

Abby believes herself to be unattractive; she has a severe self-image problem. So when a sensitive caller whom she has helped with a unique dog problem wants to meet her, she

Even though this movie is "only" a romantic comedy, albeit aimed at intelligent yuppies, it shouldn't strain viewers' credibility as it does.

declines. When he pursues the matter, she asks her neighbor and friend, a beautiful blonde named Noelle (Uma Thurman), to stand in for her and pretend to be her. The plot is built on that mistaken identity and a budding

love triangle between the three main characters.

The story's female point of view is refreshing and there are a lot of funny lines. It's refreshing, too, that the women remain good friends even after Abby gets the guy, as we knew all along she would.

Straining credibility

Yet there are problems here. Even though this movie is "only" a romantic comedy, albeit aimed at intelligent yuppies, it shouldn't strain viewers' credibility as it does. The mistaken identity routine simply goes on too long. The two women are like sun and moon in terms of personality and background; no guy is going to be that clueless for that long, even if the real Abby does provide an initially plausible excuse for why she seems so different from her radio persona.

There's a point at which

Abby's lack of self-confidence just isn't believable either. She has numerous fine personal qualities (of which she's aware) and is a successful veterinarian with her own radio program, after all. People like her and respect her opinion. It's just not plausible that every decent guy would reject her because she's not drop-dead gorgeous. And if that were somehow believable, it would be unbelievable that she should care.

What is beauty?

An even greater problem is the casting. We're asked to judge between the physical beauty of Uma Thurman and Janeane Garofalo as Noelle and Abby, with Thurman being presented as the head-turning beauty. The problem is, she's not — unless the anorexic POW look lights your fire. But Garofalo is much more physically attractive than the frumpy-

looking character she's supposed to be playing. (Unlike the British film industry, for example, Hollywood always seems afraid to give roles to average-looking women; but a bad hair style and non-designer clothes are only convincing to a point.)

Then too, this whole set-up juxtaposes intelligence and frumpiness with dumbness and beauty. I thought that stereotype was long dead. It certainly should be.

It should be noted that there is also some implicit sexual content in this film involving long-distance love-making that some viewers will find unpalatable.

All of that is unfortunate, because early on, this film seemed to have a lot going for it. And we need all the intelligent, gentle-spirited movies we can get to counteract the sheer inanity of the likes of *The Cable Guy* and the macho pyrotechnics of *Eraser*, *The Rock* and their ilk.

Wycliffe spins Web site to help Canadians reach Bibleless peoples

CALGARY (WBTC) — A new World Wide Web site is helping Canadians reach the world's indigenous people through Bible translation and literacy. Launched recently by Wycliffe Bible Translators of Canada Inc., the interactive Web site is designed to involve Christians and churches in serving the 300 million people still waiting for God's life-changing Word in their own language.

"I expect the Web site to be a big help in gathering names of potential recruits," explains Jack Popjes, Wycliffe Canada's executive director in Calgary. "Today's young adults are into electronic communication."

Go! Give! Pray!

Wycliffe Canada's presence on the Internet (<http://www.wbtc.org>) gives plenty of background information on the large Bible translation and literacy task, but at its heart is a section called "Where Do You Fit In?" Visitors discover ways to serve with Wycliffe ("Go!"), support the work financially ("Give!"), and pray for every aspect of the

task ("Pray!").

Using free downloadable software called "Discover Your Spiritual Gifts," visitors can answer between 20 and 100 questions about themselves, their attitudes and activities. Based on the responses to this self-test, the program calculates a user's spiritual gifts and shows how they can be used in serving with Wycliffe. Profiled in the "Go!" section are the organization's "Top 10" service opportunities, ranging from Bible translators and literacy workers to secretaries and construction personnel.

In the Web site's "Give!" section, visitors learn about a variety of Wycliffe Canada-sponsored projects and programs. They include: providing scholarships to assist choice students in Bible translation training; promoting UNESCO award-winning literacy work in Ghana; financing Native language translation in Canada; and supporting national involvement in six African Bible translation projects.

For Christians wanting to

further the work by prayer, the "Pray!" section outlines five ways to intercede for Bible translation and literacy. Web site visitors can immediately begin praying for "Bibleless" peoples by using free, downloadable software, called "Pray Today." The prayer-reminder program starts each time someone switches on their computer, by giving them a new prayer request for a group without mother-tongue Scriptures (randomly selected from 100 possibilities).

Other features of the Wycliffe Web site allow visitors to:

- * browse through insightful background information about Wycliffe's beliefs, principles and practices ("All About Wycliffe");

- * read selected news releases and recent articles from the periodicals *Word Alive* or *The Lead Story* ("Current Info");

- * hear and see translated Scripture in various languages, including translations done by Wycliffe translators ("Sound Bytes").

Throughout the Web site,

visitors may use automatic e-mail response mechanisms called "Cyberforms" to ask for more information, subscribe to periodicals and ask for copies, or contact various Wycliffe departments. These "Cyberforms" arrive at the computers of the specific staff members in Wycliffe Canada's Calgary office who can handle the requests. (A "Media Order Form" can be printed out and mailed with payment to purchase videos and books featured on the site.)

Sister organization

Wycliffe Canada's new Web site is linked to an increasing number of Christian Internet directories, as well as its counterparts at Wycliffe International and Wycliffe U.S.A. It is also connected to the Web page of the Summer Institute of Linguistics (SIL), Wycliffe's sister organization which does the field work. SIL's Web site is highly popular, considered among the best in Internet's language-related domain. In a typical one-week period, for example, 35,147 requests for information

— from 7,939 computers in 72 countries — were answered from the SIL Web site (<http://www.sil.org>).

Wycliffe Bible Translators believes that providing the Scriptures for every person in his or her own language is an essential element in fulfilling the Great Commission to make disciples in all nations. God's Word is crucial for effective evangelism, church planting and growth.

Wycliffe and SIL are currently serving as partners with national and local citizens in translation projects for about 950 languages in more than 50 nations. Wycliffe members have helped complete more than 400 New Testaments and promote literacy so God's translated Word can be read. At least 1,000 additional languages still critically need a translation.

About 400 of Wycliffe's nearly 6,000 workers are Canadians.

(See news story, p. 20, re: the freeing of a SIL worker held hostage.)

Church

Back to God Hour appoints Russian language speaker

ORLAND PARK, Ill. (BTGH) — Back to God Hour director of ministries Dr. Calvin L. Bremer recently announced that Serguei Sossedkine (pronounced *Suh said' kin*) will be the new Russian language broadcaster. Sossedkine joined the Back to God Hour staff on June 1.

"Serguei has a real passion for using the media to proclaim the gospel," Bremer observes. "His previous experience in radio and his intimate knowledge of Russian culture, combined with his commitment to continue his biblical studies in a Reformed tradition, make him the ideal candidate for this position."

Sossedkine, a 1996 graduate of Reformed Bible College, will begin studies at Calvin Seminary later this summer.

While at Calvin Seminary, Sossedkine will travel to the Back to God Hour's International Communications Center

in Palos Heights, Ill., to record the Russian language radio programs, which he will adapt from Back to God Hour English language messages.

Sensitive Russian culture

"I am very impressed with the Back to God Hour and with its outreach to Russia. The organization is sensitive to the Russian culture and to our history," he notes.

"Unlike the Back to God Hour, many Christian broadcast organizations from the West view Russia as a blank page when it comes to the Christian faith. They forget that Christianity in Russia is 1,000 years old," says Sossedkine, acknowledging that 70 years of communist rule inflicted great damage to that faith.

Born and raised in Moscow in a family of unbelievers, Sossedkine came to know the Lord in

the mid-1980s by listening to Christian radio broadcasts. During a three-hour train ride home from a friend's house in the summer of 1989, he read the Gospel of Luke in a New Testament his friend gave him as a gift. "Back home late that evening, I prayed to invite the Lord Jesus into my heart and to devote my life to him."

That next year, as a new Christian, Sossedkine began hosting a talk show at an AM radio station in Moscow. In 1992, he became the first Russian citizen since 1917 to receive a missionary visa to a foreign country, travelling to Ecuador to serve for two years with HCJB World Radio in Quito. "This experience strengthened me spiritually and shaped my vision to reach the dying world with the gospel through the airwaves," he says.



Serguei Sossedkine

Southern Baptist Convention condemns Disney, backs evangelism of Jews

NEW ORLEANS, La. (EP) — Since 1979, when conservatives in the Southern Baptist Convention surprised moderates by winning the presidency of the denomination, conservatives have been a force to be reckoned with in the 16-million-member denomination.

The most publicized action of this year's convention came June 12, when SBC delegates voted overwhelmingly to boycott Walt Disney theme parks, movies and products to protest "anti-family" actions by the family entertainment giant.

The SBC objects to Disney's promotion of events for homosexuals at its theme parks and to its policy of giving spousal benefits to partners of homosexual employees. The resolution on the issue also objected to adult-oriented films released through Disney's Miramax Films subsidiary. Controversial titles include *Priest*, which has a character who is a gay Catholic priest, and another who disregards his celibacy vows by sleeping with women, and *Kids*, an extremely sexually explicit film about adolescents which includes a figure known as the "virgin surgeon." Other recent Miramax films were *Pulp Fiction*, *Powder*, which was directed by a convicted child

molester, and *The Crying Game*, which featured a bisexual transvestite.

The resolution on Disney suggested a boycott, but is non-binding. The boycott provision was deleted by the resolutions committee as too harsh, but was added again as an amendment by delegates.

Jesus is the Messiah for all

The other major business of the convention occurred when the SBC called for Baptists to "direct our energies and resources toward the proclamation of the Gospel to the Jews." Predictably, several Jewish leaders strenuously objected, including Rabbi A. James Rudin, inter-religious affairs director of the American Jewish Committee, and Rabbi Eric Yoffie, president of the Union of American Hebrew Congregations.

Rudin called the SBC resolution "a great setback," which does "a great disservice ... to Christian-Jewish relations." Yoffie said that "singling out the Jews for special missionary efforts runs contrary to the spirit of the times and moving toward dialogue and co-operation."

But Jews for Jesus executive director David Brickner applauded the SBC action. "As the

leader of the largest independent Jewish mission agency, I am heartened that the largest Protestant denomination has taken such a courageous stand calling

for evangelization of Jewish people," Brickner said.

"What Jewish community leaders are calling a 'great setback' in Jewish Christian

relations is really a great leap forward in crystallizing the issue that Jesus is the Messiah for everyone — including Jews."

Bible League appoints new director

BURLINGTON, Ont. (TBL) — The board of the Bible League of Canada has announced its appointment of Rev. David J. Tigchelaar to replace the retiring Rev. John G. Klomps as executive director.

Tigchelaar is currently pastor of the Christian Reformed Church of Drayton, Ont. He grew up in Hamilton and graduated from the then newly established Hamilton District Christian High School.

He completed his studies at Calvin College and Calvin Theological Seminary in Grand Rapids, Mich., earning a Master of Divinity degree in 1972. That same year he was ordained to the ministry in the Christian Reformed Church and took a church in Cornwall, Ont.

In 1976 he accepted the challenge of a church planting ministry in Kamloops, B.C. In 1984 he moved to a large church in Calgary and five years later came to the more rural setting of

Drayton, Ont. Tigchelaar has also spent a study sabbatical at Westminster College in Cambridge, England.

David and Joanne Tigchelaar have four children, with the youngest daughter still living at home, while she is finishing her high school studies.

Tigchelaar says he has a love for mission and considers the Bible League to be on the cutting edge of the Christian Church's outreach to others with the printed Word of God. He adds, "I am really excited about this God-given challenge of a specialized ministry."

Nude art OK, nude teachers aren't

TOLEDO, Ohio (EP) — A Toledo Catholic high school art and religion teacher has been asked to resign after school officials discovered that he moonlights as a nude model. Mark Jesionowski, who has been on the faculty of Central Catholic High School for 13 years, was asked to leave for failing to comply with the morals clause of his contract.

Jesionowski insisted he did

not know there was anything wrong with his side job, and added, "This is the way God put us together."

Rev. Michael Billian, president of the school, said that while he does not object to artistic depictions of nudes such as those in Michelangelo's paintings in the Sistine Chapel, he feels Catholic school teachers should be role models — not nude models.

Church

Former Filipino guerilla becomes Christian missionary

Mark Volkers

GRAND RAPIDS, Mich. — Vince Apostol was a high school student in the Philippines in 1952 when they found him. "They" were the communists. And they wanted Vince to join their guerilla party. They convinced Apostol to leave high school and attend the "Stalin University," a crash-course in communist doctrines on top of a mountain outside Iloilo in Panay Province. It was to be the first of two mountain-top experiences for this Filipino native.

"For one month," remembers Apostol, "we learned about communism, tactics, warfare, corruption of the government, abuse in the army and the terrible politicians."

"They taught us that change will only come with revolution. We looked to Cuba and other revolutions for our inspiration."

Apostol was 20 when he finished the course. He dropped out of school and began teaching new recruits. After some months Apostol was assigned an operation at the village level.

"I didn't have a gun," he explains. "My job was to gather the people from the *barrios* and the fields, bring them to a central place and hold meetings." Apostol spend the next two years teaching villagers about communism and corruption.

A different kind of mountain-top experience

Then the guerilla organization ran out of steam. Low morale, no bullets and government opposition forced them to surrender. Vince was the last commander to come in. He was sent to a camp and held for four months. His second mountain-top experience came in that hot, muggy camp.

"Every Saturday, students from the Baptist seminary came in small groups to conduct Bible studies," remembers the now 65-year-old Apostol. Curious, he began to attend. Hearing the claims of Jesus Christ, the communist guerilla knew he was on the wrong track. Vince Apostol accepted Christ at age 22.

After finishing high school in 1954, Apostol went to Guam to work through a company that contracted Filipino laborers. There he met two teachers from Grand Rapids, Mich.: Don DeYoung and Ted Sjoerdsma from the Protestant Reformed Church. Impressed by Vince's enthusiasm and dedication as a Christian, they arranged for him to

study at Reformed Bible College in Grand Rapids.

Vince arrived in Grand Rapids in 1957 to begin his studies. Lucy Del Carmen, another Filipino, had just completed her nursing studies at Roseland Community Hospital in Chicago and returned to RBC to complete her degree there in 1958. Vince and Lucy were married in 1959.

After their studies, Fourth Protestant Reformed Church in Grand Rapids sent the Apostols to the Philippines as missionaries. In 1962 the church merged with the Christian Reformed Church. Christian Reformed World Missions (CRWM) took on the Apostols as their missionaries to the Philippines.

After pioneering the work for many years, Vince and Lucy had

the privilege of seeing the CRWM team on the islands grow to the 27 people currently there with CRWM. After 35 years of missionary service, the Apostols retired from CRWM last month. They will return to their homeland on July 5 to continue working with developing churches as volunteers. On May 24, 1996, Rev. William VanTol, director of CRWM, presented the Apostols with a plaque honoring them for their faithful years of service.

"God used that period of my life to get me ready," said Vince, reflecting on his experience as a communist guerilla. That mountain-top experience outside Iloilo in Panay Province led Vince to his more significant — and eternal — mountain-top experience with Jesus Christ.



Vince and Lucy Apostol

Rahab

"In the same way, was not even Rahab the prostitute considered righteous for what she did when she gave lodging to the spies and sent them off in a different direction?" (James 2:25).

Adolph Hitler lived under the shadow of fear that someone might discover Jewish ancestry in his family line. His rage against the Jewish people can be explained, in part, by his own caustic humiliation at carrying "bad blood."

Modern psychology has taken some of the sting out of skeletons in the family closet, perceived or real. In fact, there are times we rattle the bones of scoundrels and imbibe the blood of exotic ancestors with relish.

But a prostitute in the family was no cause for cheer in ancient Israel. That's why the note including Rahab in Jesus' maternity in Matthew 1:5 is so striking. Rahab, we're told, married Salmon, and Boaz was their child — Boaz who married that foreigner Ruth, and got the family line of King David started!

Salmon must have been either a renegade Israelite, or a man of larger-than-life proportions to take Rahab as his wife. He should not have married a prostitute! There were three good reasons for that, all of them religious.

Persona non grata

First, children born to a prostitute couldn't claim paternity in the clan. Since you couldn't trust a prostitute to keep her sperm selection pure, you couldn't legally press any man to father her children after birth or pass along the family farm to them. Although Paul speaks kindly of adoption in the New Testament and turns it into a theological construct of our relationship with God, the nation of Israel had virtually no guidelines or laws about it. A man was expected to know the children he fathered, and he was supposed to take care of them. Orphans became the responsibility of the extended family. But the children of prostitutes didn't rate. So, even though men of Israel visited prostitutes when travelling among other tribes and races, prostitution in Israel itself was virtually unknown. And prostitutes didn't marry upstanding men.

'Outside the camp'

Second, the holiness codes of Leviticus preserved Israel as the bride of Yahweh, married to him and reserved virginally pure for him. That's why the worship of other gods was termed "prostitution" again and again. Since there was a relationship of sexual purity involved in Israel's relationship with God, all sexual

Chapter & Verse



★ Wayne Brouwer
Andrew Kuyvenhoven
Laura Smit
Al Wolters

deviation and perversion were clearly cast outside the camp as grotesquely sinful. Again the tribes shouldn't marry prostitutes.

Third, much of prostitution in the ancient near east was connected with religious cultic rites. Prostitutes were often the harem of the gods, and spending time with them was a way of rubbing up against the fertility of spiritual powers. If you could get a prostitute pregnant, it showed that you were blessed by the gods, and connected vitally to them.

So here's Rahab, the prostitute, living in Jericho. Why did the spies sent by Joshua go to her house to hide from the city police? Probably because their coming and going wouldn't raise too many eyebrows. Men from all over visited her all the time. Besides, who would know more about the politics and defenses of Jericho than the one who has the bedroom ear of kings and city council members and soldiers from the walled defenses?

The real source of salvation

She obviously plied her trade for money. Did she invest herself in the main religious cult of Jericho? Probably. But something turned her cravings to a new source of nourishment. By the time the spies met her in Joshua 2, this is what she was whispering: "I know that the Lord has given this land to you and that a great fear of you has fallen on us... for the Lord your God is God in heaven above and on earth below!" (Joshua 2:8,11).

So when she changed allegiance in the affairs of her society, it was a religious thing. And Salmon knew it by the way she lived among the Israelites after Jericho was destroyed.

So did Jesus. That's why he was proud to point to his great-grandmother's picture in the family photo album.

Wayne Brouwer is senior pastor at Harderwyk Christian Reformed Church in Holland, Michigan.

Feature

Why it's tough to be gay in the Christian community



Jack Westerhof

Jack Westerhof

In the course of my pastorate I've talked with many homosexual Christians. It's been a stretching experience, but I wouldn't have missed it. I've had to come to grips with homophobia, my own as well as that of others in the church. I've been lambasted for touching the issue from the pulpit, but I've come to realize that on Sundays I preach to homosexuals who, like many others who have long-standing problems, are genuinely struggling with various degrees of success and failure with God's demand of the surrendered life.

I've come to realize that less is known about homosexuality than I had thought. Most gay people, I've become convinced, do not choose their sexual orientation. Some do. Some celebrate it, but most Christians experience it as a burden, something that makes them ask, "Why Lord, why me?"

I've come to see what homosexuals are up against in the church. "Gay" suggests happy, carefree. Most gays in the church are not happy or carefree. Most feel they are lepers. Notwithstanding the appearance of the Christian Reformed Church's 1973 Report on Homosexuality, homosexuals in the church still face rejection and ostracism. Their families, silently often, without much help or encouragement, share their cross and suffer too.

I've come to have doubts about an easy reversal of homosexuality. Some people can be helped, no doubt, for it's also a matter of degree. But very often it seems to be innate, like heterosexuality and left-handedness, part of our make-up. Counseling will not cure it; coun-

selling will help a person live with it. Even then it remains a hard assignment in our world.

Often the church does not help. I have listened to videos and read articles railing against homosexual persons in the name of righteousness. I've heard evangelical Christians spreading paranoia with talk about gays taking over — the same sordid way Jews and blacks tend to be attacked.

Facing distress

Salt-of-the-earth believers are tempted to buy into that especially in defence of family values. Be careful. The homosexual in our churches is a threat neither to family, children or community. He's likely to be suffering. We are facing a great distress in human lives. Those of us who know some of these folk close up know this.

We take pride in being straight. Richard Mouw provided me with a reality check when in his book *Common Decency* he wondered out loud just how straight we straights really are. All of us, he contends, straight and gay, need to find the road to normalcy again, the normal life that Jesus will usher us into on the day when we will be like him, when we are bodily renewed, from our toes to our fingertips.

What we are at present brings us to the foot of the cross, where we share our embarrassment over our common brokenness, and where together we delight in mercy and hope. Yes, I've had occasion to check all the biblical texts on the other side, but to the homosexual in the church my starting point as pastor is very simply that in Christ Jesus you are children of God, you are family, you belong.

Acceptance comes first

I don't pretend to know what the church should do about same-sex relationships. My own view is that gay Christians are entitled to companionship, the more committed the better. But contrary to what some others say, I believe that Scripture asks that they reach for genital celibacy within that relationship. I think that that needs a lot of discussion — in a decent atmosphere. That discussion (and it's bound to come) will stretch and test us.

But basic to that discussion is this fundamental matter of acceptance or rejection. Dealing with that is going to demand a couple of basic things from us.

Humility, first of all. Being open about straight and gay sexuality begins with a keen sense of our shared need for grace. Begins therefore with a healthy dose of self-criticism. Perhaps being reminded of the Pharisees is in place. Remember them as they dragged her to Jesus, the woman caught in adultery? What was it that Jesus replied? "He who is without sin, let him cast the first stone." Not one of them came close to picking up a stone. Those who stand with Jesus hesitate to keep on bashing.

Secondly, it calls you and me to play a supportive role in the lives of our homosexual neighbor, to include each other in. We can only care for one another in community, when we're free to be vulnerable, not quick to be

"Homosexual people should live a life of genital celibacy. Sexual intimacy is not a necessary part of their love relationships."

judged. Without that community we're weak, but with it, we're strong — stronger, often, than we know.

I'm reminded of my days as student at Calvin College. Friends of ours, engaged to be married, but forced to wait, were madly in love. They so craved each other they could hardly stand it. He came to us with her one Sunday evening and shared with us the terrible time they had waiting for each other the way they knew they should. So we talked, that's all we did, and we promised to ask the Lord to help them with that. That's when we discovered the power. Because they felt supported they had power to persevere. I believe that Christians who struggle with homosexuality need that same support.

I know of a teacher who slipped. He didn't realize how much we prized him and he thought for sure that he would be utterly rejected, lose his position, lose us as friends. He was

Four articles on homosexuality

A few months ago Dr. Rem Kooistra of Waterloo, Ont., sent me an article in which he explained that he had moved in his position on homosexuality. "I assume that it is not evil to differ from some recommendations of synodical reports," he wrote. "They don't have confessional value." I figured he was thinking of the Christian Reformed Church's 1973 synodical report on homosexuality when he wrote that. His letter and article made me wonder — since that report came out 23 years ago, have other ministers changed their minds on homosexuality as well? So I invited three other pastors to present their views and sentiments on the subject. They are Jack Westerhof of Palmerston, Ont., Melle Pool of Langley, B.C., and Andrew Kuyvenhoven of Grand Rapids, Mich. We hope our readers, including those with a homosexual orientation, will benefit from this openhearted and genuinely pastoral discussion.

The editor

not rejected, and he did not lose our love or respect; in fact, with our support he grew to be much stronger. We need to support our homosexual neighbors, not reject them.

Finally, we in the church need to be as firm and as lenient as Jesus is. To the woman caught in adultery he said, "Go!" He also said, "Sin no more." James Kok, in a column from *The Banner* I've had occasion to use, shares some guidelines he goes by in his ministry with gays. He says, "Homosexual people should live a life of genital celibacy. Sexual intimacy is not a necessary part of their love relationships." I think that that's tough advice, but fair. If it's unfair, then it's equally unfair to demand that of members who are widowed or divorced. Beyond that Kok suggests that the church should respect privacy, just as we do that with anyone else. "The extent to which Christian homosexuals living together in loving relationships successfully keep their commitment to refrain from genital activity is a private, personal, God-directed concern between them and God."

Need to do a better job

I believe that this is helpful. It points the way for many of us — straights and gays — in the struggle to "strive for the holiness without which no one will see God." It acknowledges the human need — and right — to live in relationships. It brings us to the Savior's own directives when we fail. It also confronts us with the need to do a far better job of including brothers and sisters who are gay. That's also covered in that 1973 report. Not an easy step to take! The early church had to come to grips with the membership of Saul of Tarsus. Remember Ananias' reaction when he was sent to

minister to him? "But Lord, he's evil!" Much as we might want to say, "But Lord, he's gay!"

I've learned one other thing, among others, from Jim Kok. The most important of them all. "In the Christian community," writes Kok, "those who are homosexually oriented would find it far easier to live chaste lives if they were acknowledged, loved and included in the larger community. Many more would then find it possible to bless the world with their talents instead of searching desperately for love."

Open our hearts

The way we talk about this issue can make or break a community, a church, a person. This issue breaks persons every day. I remember a call-in television program in Edmonton. Ralph Klein had just been sworn in as Alberta's new premier, and he was defending some of his new cabinet ministers, one of whom had given a tough line on gays.

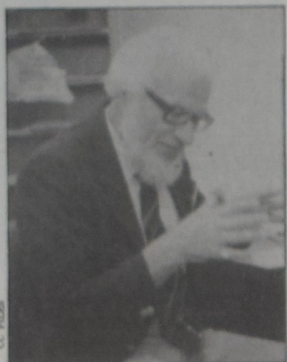
Then one caller identified himself as a young man's father, and he couldn't hold it together as he explained that his son had just recently committed suicide. His boy was gay, had been hurt to the point of despair and could not face his life, not with the labelling and bashing going on. That moment tested civility in Ralph Klein. I gathered hope that day, for Klein immediately put his agenda aside, made room for this man, gave him his office telephone number and promised to give him a hearing with the minister in question.

Ralph Klein opened his heart. Can you and I in the church do less?

Jack Westerhof is pastor of the Palmerston Chr. Ref. Church in Palmerston, Ont.

Feature

Homosexuality: a Christian's reappraisal 30 years later



Rem Kooistra

Rem Kooistra

In my pastoral ministry I have served a number of persons with a homosexual orientation. One of them, who has lived for more than 20 years in a monogamous relationship with his same-sex friend, recently complained to me: "My young nephew, not even 20, may participate in the celebration of the Lord's Supper, but my church won't let me do it. The only way for me to receive the sacrament is to go with my friend to his church."

Since we live in a broken world after humanity fell into sin, and since the earth is no longer a paradise, but produces thorns and thistles, we should not be amazed that we do not all have the same sexuality or understand each other sexually.

Do you feel the pain in these words? I have known this man for more than 20 years and I know how he, as an adolescent and as a young man, frantically tried to change his sexual orientation, but to no avail. He is a deeply humble believer. I am sure the Lord has accepted him. But the church has not.

I am human

Almost 30 years ago, I wrote in what was then *Calvinist Contact* six articles about our "homosexual neighbor". Let me review briefly what I wrote in 1967 before I make some remarks about the present-day situation.

I reviewed a book written by six leaders in the Dutch Christian community. The book was entitled *De Homosexuele Naaste* (*The Homosexual Neighbor*). In

this small volume I found a contribution by a homosexual person who wrote: "*homo sum*", which means: "I am a human being." I think we have to confess to our homosexual neighbors that we have often thought and acted as if this were not so.

One of the authors, Dr. A.L. Janse de Jonge, remarked that much had been written about homosexuality, but it still remains mysterious and puzzling. It is good to be reminded of this 30 years later, since neither heterosexual nor homosexual persons understand their own sexuality. Our sexuality is so close to the inner core of our personality that we can never take enough distance from it to give an "objective" account of what our sexuality really means. To say it is given for the procreation of the human race is not sufficient.

Not to be ignored

In a following article I dealt with numbers. I rejected A.C. Kinsey's opinion in *Sexual Behavior in the Human Male* that almost half of the human population would be potentially

homosexual. On the other hand I also acknowledged that homosexuality seems to be on the increase.

How many people are oriented towards their own sex? Until we have more accurate data, I suggested three per cent [current data suggests between two and four per cent of the population]. Assuming that *Calvinist Contact* at that time had some 8,000 subscriptions and 24,000 readers, we might conclude that among our readers some 720 people might be homosexual. They could form quite a large congregation.

According to the latest Christian Reformed Church Yearbook figures, there are 294,179 members in the CRC. Assuming again that the estimate of three per cent is correct, we find that some 8,800 people in the Chris-

tian Reformed Church may have a homosexual orientation (some of them have left us). Assuming that one fourth of the members live in Canada, the number in the Canadian CRC might be 2,200.

If these calculations are correct, or nearly so, it means that the church cannot ignore this situation. I also submit that the 2,000 or 8,000 persons with a sexual orientation different from the rest of us, need pastoral care, love and understanding, perhaps more than others do. This is in accordance with the teachings of our Lord in the gospels.

What causes homosexuality?

In the next two articles I discussed possible causes of homosexuality. One thing can perhaps be said before we deal with particulars. Since we live in a broken world after humanity fell into sin, and since the earth is no longer a paradise, but produces thorns and thistles, we should not be amazed that we do not all have the same sexuality or understand each other sexually.

Some scholars have thought that one's chromosomal composition might be responsible for a homosexual or heterosexual orientation. But there is no proof for that. So researchers have gone into other directions.

Many asked: Could it be that the family is to be held responsible? A girl might identify so much with a strong father that she, like he, can only love females. She looks at her own sex with the eyes of her father. The same with boys who identify with their mothers. Or a mother might be very overbearing, with the result that her son becomes so scared of female strength that he only can love one of his own kind.

These theories, however, do not explain that homosexuality also can occur in harmonious families.

It is easy to blame the parents for the behavior of their children. And so many parents have accused themselves and asked themselves time and again: "What did we do wrong that our John or Jane turned out to be gay or lesbian?"

Of course, parents make mistakes. It is always a miracle that

children turn out as well as they do. Thirty years ago I quoted in this connection Psalm 19:12: "Who can discern his errors?" It is good to be reminded of this today.

Another cause for homosexuality has been sought in the development of our modern society. Could sociology give us an answer? Undoubtedly we know more gay and lesbian people today than our forebears did a century ago. But that does not mean that the number has

increased. It is possible that verse 12 refers to what we would call "sacral prostitution."

David Blamires concludes in his *Homosexuality from the Inside* that "the Mosaic law ... was formulated in and for a type of society vastly different from our own and can hardly be taken as normative for the twentieth century."

The New Testament passages in 1 Corinthians 6 and in Romans 1 clearly describe bisexual orgies which have no



really increased. Homosexuality has been around throughout the ages. The French called it the "English disease," but there are no reliable statistics to prove that it occurred more frequently in England than in France. Undoubtedly social conditions may result in an increase in acknowledged homosexuality.

Not normative

In my 1967 articles I also looked at the biblical data. I don't think it is necessary to repeat all that I wrote at that time. When we look at Leviticus 18:22: "Do not lie with a man as one lies with a woman," we should not forget that it follows immediately after the verse that states: "Do not give any of your children to be sacrificed to Moloch." The command comes in the context of what happened

relationship whatsoever to the life of a monogamous homosexual couple.

Those who would like to explore the biblical data, I refer to the still important book *Homosexuality and the Western Christian Tradition*, written in 1955 by Derrick Sherwin Bailey.

A change of mind

When I wrote these articles some 30 years ago, I ended with a reference to the Dutch poet Willem de Merode, who considered his homosexuality to be sinful lust and often prayed movingly for forgiveness and strength. At that time my own thoughts went along the lines of the report on homosexuality of the Christian Reformed Synod, which would be published in 1973 and which would accept

Continued on page 12...

Features

Homosexual Christians are fellow pilgrims



Melle Pool

Melle Pool

Walking with persons who are homosexual has been most helpful for me. It has helped me to see that as pilgrims on the way

they have the same needs as everyone else: joys, disappointments, hopes for good employment, attraction to persons and the assurance of belonging to a community that accepts their gifts and talents.

Walking together takes effort

Walking together takes considerable effort. It requires a willingness to name the things that make us uncomfortable with them. In doing so we need to confront the things about ourselves that we keep hidden from others. It means embracing homosexual persons, respecting their gifts, including them, and hearing their experience. I stress this because many persons who are homosexual do not experience such walking with and

understanding. This is where it starts.

Walking together changes us. It makes heterosexual persons understand how hard and lonely the struggle is for some Christian homosexual persons who wish to remain celibate. It makes them understand why that is not an option for others. It fills their hearts with compassion for those who want to change but who cannot. It makes them see that sometimes heterosexual persons as well as homosexual persons let themselves be defined by their sexuality rather than by Christ.

Living with brokenness

Walking together drives home to us that brokenness is part of everyone's reality. Things just are not the way the Creator in-

tended them to be. We have to live with brokenness, accept God-given boundaries and become reconciled to those parts of ourselves that we would like to be different than they are.

I believe that homosexuality is too complex to be dealt with

homosexuals. Some will find that a hard cross to carry. Sometimes they will fail. I believe that I do not have to approve of all their actions in order to continue to walk with them. Compassion tempers my judgment and allows me to hold an

I believe that homosexuality is too complex to be dealt with by appealing to a few Bible texts. The Bible was not written to be a handbook on human sexuality. But the Bible does give direction for relationships and sexuality.

by appealing to a few Bible texts. The texts that are quoted as opposing homosexuality must be used carefully. The Bible was not written to be a handbook on human sexuality. But the Bible does give direction for relationships and sexuality.

I believe that the God-given way is heterosexuality. I believe that when I say this I do not make the life of persons who are homosexual more difficult, just as I do not make their life easier when I say that Christ wants us to love them.

Compassion and the norm

Compassion is the quality of the Spirit that heterosexual persons must exercise in relation to

opinion about a fellow pilgrim's lifestyle and talking about it without giving up on each other. Why? Because all of us are called to be faithful to God. All have to offer up their brokenness to Christ.

Ongoing struggle

I am struck by the struggle that many dedicated Christian persons who are homosexual continue to have with their sexual orientation. There seems to be a God-given awareness that it is not as it should be. I believe it is implanted in the depth of their soul by God. It often does not lessen their struggle. It does not take away the desire for someone of their own sex in most cases. But Christian homosexual

Homosexuality: a reappraisal 30 years later

... continued from page 11

homosexuality but not the practice of it. In other words, to be a homosexual is O.K., but to follow the inclination of your heart, to look for a companion, a lover, is sin. Homosexuals must live in celibacy.

Recently I read several articles about the death and funeral of the great theologian G.C. Berkouwer, everyone of which mentioned that he changed his mind on several issues and was not ashamed to admit this.

Not prepared to recommend celibacy

Well, I have changed my mind on this issue. Today I am not prepared to recommend celibacy as the only Christian ethical possibility to my homosexual neighbors. I wonder whether I may condemn their love life simply as a "surrender to the sinful flesh."

I thank God for my own sexuality and for "having sex" with my partner as the expression of our love for each other. Am I allowed to deny this to my fellow Christians, who without any decision or action on their part have to live with a sexual orientation different from mine?

Happily, we are beginning to recognize our homosexual

brothers and sisters. In several places, Christian Reformed churches allow AWARE meetings. The name "AWARE" stands for "as we are." The AWARE people say to us: "We come as we are." They ask us: "Accept us as we are."

As far as I know, there are AWARE groups in Toronto, London, Kitchener-Waterloo and Grand Rapids, Mich.

In this way there is some progress. These groups are a place of healing and encouragement for our homosexual neighbors. They also are very much needed to promote a better understanding of the phenomenon of a different sexual orientation. To meet gay or lesbian fellow believers often changes people's attitude from condemnation to acceptance.

On the positive side, I also mention the book of Dr. Hendrik Hart: *Setting Our Sights by the Morning Star*. He discusses homosexuality on a number of its pages. In a "Postscript" he mentions that there are basically three positions on this issue.

1. A gay/lesbian orientation and its active expression is sinful;
2. The orientation is not necessarily sinful, though its active expression certainly is;
3. God allows homosexuals to

be sexually active within the same bonds of morality that limit heterosexual activity.

I myself have moved from the second to the third position.

There is yet another positive development in the CRC community. Classis Grand Rapids East now has a distinct ministry to its homosexual members.

Too many negative comments

For these developments I am truly thankful. I wonder, however, whether as a church in general or as a community of brothers and sisters in the Lord we have made much progress. I still hear too many negative comments, especially from those who are on "the extreme right" and often praise their own orthodoxy.

To me their emotional and sometimes hateful rejection of our gay and lesbian brothers and sisters in Christ is just as sinful as racism. We have synodical committees to combat racism and to assist victims of abuse, but has homosexuality received the attention it deserves?

Rem Kooistra is a retired Christian Reformed campus chaplain who lives in Waterloo, Ontario.

Since I believe that heterosexuality is the God-given pattern that we must strive towards in our relationships, I will encourage celibacy for homosexuals. Some will find that a hard cross to carry.

those who have same-sex orientation. Compassion is the quality that homosexual persons must exercise in relation to the large majority of people who cannot understand same-sex attraction. It does not mean changing a God-given norm. Compassion is possible when we are in tune with our own life which is not in accordance with God's way. We can "suffer with" others because we have entered our own suffering and know the struggles we face or have faced with respect to God's norms.

Since I believe that heterosexuality is the God-given pattern that we must strive towards in our relationships, I will encourage celibacy for

persons have shared with me their ongoing struggle with their orientation.

I have not seen that struggle in heterosexual persons. If they struggle it is because they may be irresponsible in their sexual practices. But the struggle is not with their sexual orientation. I believe that the struggle of the homosexual person who takes his relationship to Christ seriously, is a significant key in both being present in an encouraging and compassionate way, and in understanding God-given guidelines for sexuality.

Melle Pool is a pastor at the First Chr. Ref. Church of Langley, B.C.

Feature

Love the sinner, hate the sin



Andrew Kuyvenhoven

Andrew Kuyvenhoven

I agree with the position regarding homosexuality which the Christian Reformed Church first formulated in 1973. The church accepts the homosexual person. He or she must have the same privileges in the Church of Christ as any other Christian. But homosexual acts are sinful. God requires and the church expects the homosexual person (who cannot marry someone of the opposite sex) to remain single and abstain from all sexual activity.

In the 1980s I defended this position in *The Banner*, the CRC's weekly. Several homosexual Christians reacted and engaged me in discussions and correspondence. The majority agreed that this was the only road to discipleship open to them. But the pain in their lives and their hope for an easier solution have left a deep impression

on me. Therefore I have always been angry at those who are quick to condemn a sin to which they have never been tempted. And I am thankful for the few persons and organizations that attempt to make homosexual Christians feel welcome in the church. The church of Christ is

death penalty (Lev.20:13).

Homosexuality was practised in Canaanite temple prostitution and forbidden by God (Deut. 23:17). In Rehoboam's time Israelites participated in male prostitution (1 Kings 14:24) and King Asa expelled these people (1 Kings 15:12).

Homosexuality is a disorder in the sexual differentiation as God created it. Those who say that the difference between hetero- and homosexuality is a variation similar to hair color deny God's intention for our sexuality as revealed in the Bible and in all of creation.

the only place where homosexual sinners, along with all other sinners, can find forgiveness and healing.

God's created order

Marriage as a life-long bond between a man and a woman is a creation ordinance. It is for this union that God created male and female. The story of creation is enormously instructive, and both Jesus (Matt. 19:1-12) and Paul (1 Cor. 6:16, Eph. 5:31) affirm God's intention of the two-oneness that God created. All of us should think deeply about this mystery of sexuality and we ought to marvel again and again at how God created male and female fit for each other. (An older but excellent book on God's purpose for sexuality was written in German by Otto A. Piper, who was my teacher in Princeton, New Jersey. Remkes Kooistra translated the book into Dutch as *Man en Vrouw* in 1954.)

Homosexuality is a disorder in the sexual differentiation as God created it. Those who say that the difference between hetero- and homosexuality is a variation similar to hair color deny God's intention for our sexuality as revealed in the Bible and in all of creation.

The Bible and homosexuality

"Do not lie with a man as one lies with a woman; that is an abomination" (Lev. 18:22). An "abomination" is a religion and moral breach that is repugnant to God and his people. In Old Testament laws, an abomination must be removed, often by the

The sexual prohibitions in the Old Testament are nearly always and at the same time condemnations of Canaanite religious orgies. But that does not take the ethical force out of these laws. When a prohibited thing is practised in a scandalous religious orgy, it is also ethically wrong and forbidden.

In Paul's lists of vices (1 Cor. 6 and 1 Tim. 1) "homosexual offenders" are mentioned in the same breath with thieves, swindlers and drunkards. It is therefore a sin no less (and no more) than idolatry and adultery.

How the wrath of God is revealed

The most famous Bible texts on homosexuality are in Romans chapter 1. Paul says that in this present world two things are already being revealed: the righteousness of God by faith is being revealed in the gospel. And the wrath of God is revealed in his surrender of people to their own choices. They chose to exchange the truth of a lie (1:18,25) wisdom for folly (1:22) and the glory of the Creator for images of reptiles (1:23). So he lets them go, exchanging the natural for the unnatural and choosing the perversion over the created (1:26,27).

Some refuse to apply these words to homosexual behavior as we know it today. And one ought to be discerning, of course. Not every young man or woman who discovers a propensity to homosexuality in him- or herself is thereby an illustration of God's wrath.

But it will not do to say that

Paul merely copies a Jewish moral condemnation of pagan society. Paul is writing about the Christian gospel as the only hope for a world in the bondage of sin. He has a word for the Jews in Chapter 2. But in Chapter 1 he shows what happens to a society that exchanges God for a creature, and that refuses to know the Eternal One and his laws. Eventually God takes away the restraints. People become completely self-enclaved. They have to "enjoy forever the horrible freedom they have demanded" (C.S. Lewis).

Love and law

Homosexuality is a disorder, like blindness. The individual often bears none of the guilt for this aberration. Then, if he or she burns with passion for the unnatural, wouldn't it be much better to permit such a person to

the church of Christ.

Homosexual activity is sinful. A married person whose spouse cannot fulfil the conjugal relationship may not engage in an extra-marital relationship. Whether or not you and I can understand and excuse the situation has nothing to do with it. Before his or her Lord they stand or fall. A single person is not free to fornicate even if he or she is burning with passion. And for a homosexual the church is not free to teach anything but what Christ has taught. "Teach them to observe all I commanded."

As our 1973 report said: Love for one's neighbor does not allow us to soften the severity of this demand. Especially in an age in which sex and money are our idols and self-gratification is considered a natural right, the church must speak carefully.

Eventually God takes away the restraints. People become completely self-enclaved. They have to "enjoy forever the horrible freedom they have demanded" (C.S. Lewis).

live in fidelity with a partner in sin?

A partnership of homosexual persons — even if it were for life and even if the civil government were to honor such a relationship as something similar to but different from marriage — cannot be justified by

Law needs love against harsh legalism. But love needs law as a protection against easy self-indulgence.

Andrew Kuyvenhoven is a retired Christian Reformed pastor and former Banner editor who lives in Grand Rapids, Mich.



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Maynard Vander Galien

Buttermilk is cool and refreshing
on a hot summer day

Buttermilk is one of my favorite foods. I love the stuff! Okay, I can see many of you younger folks wince at the mention of this tart-tasting milk. I'm not all that fond of the watery store-bought buttermilk, either; but homemade buttermilk is another story.

Buttermilk earned its name from the way it was produced in the days before widespread refrigeration. Dairy farmers used to mix safe bacterial cultures into whole milk to give it a longer shelf life. They skimmed off the cream to make butter. The thickened, remaining liquid had a slightly sour-cream flavor and was dubbed "buttermilk."

My mother always made buttermilk and buttermilk barley porridge. It's a very popular food with older Dutch immigrants. In Holland it's called *karnemelk* and *karnemelkse pap*.

There is nothing more refreshing after a piping hot meal than a bowl of buttermilk with a sprinkle of sugar on top. And if the weather is hot and humid and I don't feel like making dinner, I'll make a salad, and some fruit and a big bowl of buttermilk keep me going until evening.

It's easy to make your own

Earlier this evening I made two litres of buttermilk. I have a home pasteurizer and pasteurized (after taking the cream off the top) two gallons of milk in a pail that I had put in the fridge this morning.

After the pasteurized milk had cooled to lukewarm, I put one-and-a-half litres of milk in a two-litre container and added two cups of my buttermilk and a sprinkle of salt. I let it sit on the counter for about 24 hours and then put it in the fridge. When it was good and cold I stirred it with a whisk, put some in a bowl — and mmmmmmm. It's thicker than the store stuff and tastes much different.

Want to try to make some? I have a recipe from an old cookbook. Four cups of milk (any kind), one cup store-bought buttermilk, a dash of salt. Let this set in your kitchen for at least 24 hours. Cool and stir. The greatest thing about this is that once you get a quart of your homemade stuff going you can make more and more. Every four months or so buy a quart of buttermilk from the store so you have a new culture.

A wholesome food

Have I got you interested? You're not sure? Well, if you like sauerkraut or plain yogurt, you'll probably like buttermilk.

Information I have on buttermilk says the fermentation means that some of the milk solids are curdled and may be slightly easier to digest for people who are lactose intolerant — those who experience gastric distress or diarrhea after drinking milk.

One advantage of buttermilk for dieters is that it has a thick, hearty quality, much more like whole milk. You feel like you are drinking something substantial.

One cup of buttermilk contains about 85 calories and is rich in calcium, phosphorous and protein. It contains from 0.5 to 1.5 per cent fat — roughly four grams or less for each eight-ounce serving.

Now if I haven't convinced you yet on the advantages of this old food, there's another option: buttermilk is a popular ingredient in biscuits, cookies, muffins, pancakes, bread, ranch-style salad dressings and as a thickener for gravies and sauces.

Maynard Vander Galien is a dairy farmer in the Ottawa Valley, Renfrew, Ont. He likes healthy foods.

Coffee with a clear conscience

SELFHELP Crafts test-markets fair-trade coffee

AKRON, Pa. (MCC) — Is it possible for North Americans to sip their morning coffee with clear consciences, given the inhumane conditions on some coffee plantations, such as the Finca San Francisco near Cotzal, Guatemala?

Fortunately, in the past several years it has become possible to not only drink coffee guilt-free, but to even savor it, knowing North Americans' passion for the robust brew is actually helping small coffee producers.

This comes courtesy of a fairly recent movement of international groups dedicated to purchasing coffee from farms they know operate fairly — farms that may be run as co-operatives, for example, with individual members making decisions about the business that supports them.

Only a drop in the cup

SELFHELP Crafts of the World, a Mennonite Central Committee (MCC) job creation program, began purchasing such fair-trade coffee for sale in some of its stores three years ago.

Writing in the British paper *The Guardian Weekly*, journalist John Vidal has this to say about fair trade, especially as it applies to coffee: "[It] is a little flash of genius, a touch of human rights in a wholly unjust global trading system that seems designed to exploit most of all the weakest. It must be one of the easiest ways to address poverty."

SELFHELP Crafts purchases its fair-trade coffee from Equal Exchange, a Massachusetts-based organization that began in 1986. Because it bypasses intermediaries, Equal Exchange can pay farmers higher prices for their coffee beans, sometimes as much as twice the market price.

Within five years, Equal Exchange coffee sales broke \$1.4 million Cdn. Last year sales approached \$4.1 million Cdn. The organization has continued to expand and now purchases coffee, including organically grown beans, directly from producers in seven countries — Colombia, Costa Rica, El Salvador, Mexico, Nicaragua, Peru and, more recently, Tanzania. Equal Exchange is also just beginning to work with a coalition of 14 coffee-producing groups in Guatemala.

Despite this growth in sales, fair-trade coffee still represents just a tiny portion of coffee sales in the United States and Canada, says Rink Dickinson, an Equal Exchange founder and now its sales director. Equal Exchange, the only U.S. fair-trade coffee distributor, garners just 0.2 to 0.3 per cent of the \$2 billion

SELFHELP Crafts stores carrying it, reports marketing director Tom Wenger. "We hope to expand our test-marketing to more stores in our network during 1996," he says. Between 1995 and 1996, SELFHELP's sales of Equal Exchange coffee have increased 95 per cent, or almost doubled, Wenger adds.



Workers pick coffee berries by hand

U.S. specialty coffee market. (The entire U.S. coffee market, including specialty, totals \$7 billion annually.) Canada's fair-trade coffee sales parallel those of the United States; the major distributor in Canada is an organization called Bridgehead, Dickinson says.

From 'drop' to cupful

But Dickinson is hardly discouraged. In Europe, he says, fair-trade coffee grew from 0.2 per cent of coffee sales to 2 per cent within a couple of years. Consumers now find fair-trade coffee on neighborhood supermarket shelves in England, Germany, the Netherlands, Switzerland and several other countries. Fair-trade organizations have become players to reckon with as buyers on the international coffee market.

Dickinson sees an emerging awareness of trade issues among U.S. and Canadian consumers and an openness to supporting fair-trade movements. He believes this support has come about in the past five years as North Americans have had to grapple with NAFTA and other trade issues affecting them directly.

Sales of Equal Exchange coffee are also growing at the 11

Part of this increase may be due to higher consumer demand for fair-trade coffee. Another part may be attributed to an expanded line of coffee varieties and a new sales method — brewing coffee in-store and offering customers samples.

People do care

"We've had a real good response to our coffee," says Marg Lambert, manager of Window to the World, a SELFHELP Crafts store in Atlanta. "Some come in just to purchase this coffee because they know farmers are being paid fairly and that they're producing the coffee in an ecologically responsible way. It's significant that people are taking the time to buy from us because we're located in an area with many coffee shops — at least three, including Starbucks, within several blocks of the store."

The test-marketing stores carry four varieties, each available as whole beans or ground — Breakfast Blend, Dark Roast, Café Salvador and Decaf.

But hang on, chocaholics! Wenger reports SELFHELP Crafts hopes to expand into other fair-trade food products in the future.

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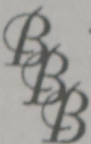


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Classifieds

Classified Rates	Birthdays	Births	Obituaries	Obituaries
<p>(Revised February 1, 1995)</p> <p>Births \$25.00</p> <p>Marriages & Engagements \$40.00</p> <p>Anniversaries \$45.00</p> <p>2-column anniversaries \$90.00</p> <p>Obituaries \$45.00</p> <p>Notes of thanks \$35.00</p> <p>Birthdays \$40.00</p> <p>All other one-column classified advertisements: \$15.00 per column inch. NOTE: Minimum fee is \$15.00. Letter under file number \$35.00 extra. Photos: \$25.00 additional charge.</p> <p>Note: All rates shown above are GST inclusive</p> <p>ATTENTION!</p> <p>a) Christian Courier reserves the right to print classifieds using our usual format.</p> <p>b) A sheet with information about an obituary sent by funeral homes is not acceptable since it leads to errors and confusion.</p> <p>c) Photographs sent by fax are not acceptable. If you wish a photo included, send us the original.</p> <p>d) Christian Courier will not be responsible for any errors due to handwritten or phoned-in advertisements.</p> <p>e) The rate shown above for classifieds covers any length up to five column inches. Christian Courier reserves the right to charge for additional column inches at the rate of \$15.00 per column inch (GST incl.).</p> <p>NEWLYWEDS & NEW PARENTS</p> <p>We offer a one-year subscription for only \$25.00 (GST incl.) to the couples whose wedding is announced in the Christian Courier and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose \$25.00 and the couple's correct address.</p> <p>Christian Courier 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (905) 682-8311 Fax: (905) 682-8313</p>	<p>PYPER:</p>  <p>Four Generations!</p> <p><i>Congratulations to Henderika (Rie) Pyper on the occasion of her 85th birthday!</i></p> <p>On July 23, 1996, we hope to celebrate mom's 85th birthday.</p> <p>HENDERIKA (RIE) PYPER</p> <p>Great is Thy faithfulness. Happy birthday, mom. With love and blessings from your children, 18 grandchildren and eight great-grandchildren.</p> <p>Home address: 257 Water St., Guelph, ON N1G 1B6</p>	<p>VANDERWOERD (nee JANSSEN):</p> <p>"The Lord tends his flock like a shepherd: He gathers the lambs in his arms and carries them close to his heart; he gently leads those that have young" (Is.40:11).</p> <p>We, Valerie and Jim, and excited brothers Colin and Trevor, praise God for the safe and healthy arrival of</p> <p>GRAHAM BRENT</p> <p>bom on June 24, 1996, at 12:51 a.m., weighing 7 pounds, 3 oz.</p> <p>Graham is the fourth grandchild of Luke and Helen Janssen of Kitchener, Ont., and the third grandchild of Jim and Irene Vanderwoerd of Vancouver, B.C.</p> <p>Home address: 15 James St. W., Guelph, ON N1G 1E3, (519) 763-8273.</p>	<p>Nov. 3, 1972 - June 28, 1996</p> <p>"I tell you the truth, whoever hears my word and believes in him who sent me has eternal life and will not be condemned, he has crossed over from death to life" (John 5:24).</p> <p>While responding to an emergency call and in the line of duty our kind and gentle</p> <p>KEVIN STENFERT</p> <p>was taken so suddenly from us to be with his heavenly Father. Kevin attended the Ottawa Chr. School, Redeemer Chr. High School and Algonquin College, Ottawa, Ont. He was a volunteer fire fighter at station 3 Navan and had almost completed his Ambulance Training Course. Kevin was truly loved and will be missed so much by all who knew him.</p> <p>Loving son of: Art & Sylvia Stenfert — Navan, Ont.</p> <p>Dear brother of: Lena & Mike Pearson — Orleans, Ont. Samantha, Courtney Kristi & Geoff (boyfriend)</p> <p>Kyle Benjamin Nathan</p> <p>Special friend of: Manon Brunet Oldest grandson of: Mrs. R. Stenfert Mrs. Mary Mollema Dear nephew and cousin to: Toni & Martin Hartholt — Carlsbad Springs, Ont. Robert, Derrick, Kristen Pat & Clarence Alblas — Brampton, Ont. Andy, Amy, Jim Hank & Elaine Mollema — Ottawa, Ont. Kathleen, Elizabeth, Daniel Cor & Liz Mollema — Morewood, Ont. Jessica, Maegan, Luke Don & Maryvonne Mollema — Hull, Que. Andre, Francois, Genevieve</p> <p>A full fire fighters funeral was held Monday, July 1, 1996, at 2 p.m., in the Calvary Chr. Ref. Church, Ottawa East, Ont., with Rev. G. Hogterp officiating.</p> <p>Correspondence address: Art and Sylvia Stenfert, 3965 Milton Road, Navan, ON K4B 1H8</p>	<p>Den Hoom London the Neth. Ont.</p> <p>1929 - 1996</p> <p>On Saturday, June 22, 1996, the Lord took unto himself our dearly beloved husband, father and grandfather</p> <p>PHILIP DEYS</p> <p>Sadly missed by his wife Maria (nee Knegt) and his children and grandchildren:</p> <p>Fred & Deb Deys Heather, Kelly, Ashley Bill & Carol Deys Bill, Lindsay Linda Verhoeven Peter, Stephanie, Matthew Rick Deys Veronica Mary-Anne & Joel Henderson Holly, Charlie Eric & Lisa Deys E.J., Deanna</p> <p>Philip immigrated to Canada in 1952. He lived in the Hamilton, Ont., area with his family until 1985 when he moved with his wife to London, Ont.</p> <p>Funeral services took place on Tuesday, June 25, 1996, at the First Chr. Ref. Church in London, Ont., Rev. Peter Hogterp officiating.</p> <p>"Surely goodness and mercy shall follow me all the days of my life; and I shall dwell in the house of the Lord forever."</p>
	<p>Thank You</p> <p>VIERSEN:</p> <p>We would like to thank all our friends and family for helping to celebrate our 50th wedding anniversary with your love and best wishes. Above all, we thank God our heavenly Father for keeping us in His care.</p> <p>Ted and Frances Viersen.</p>	<p>Anniversaries</p> <p>Leens Willowdale the Neth. Ont. 1951 July 26 1996</p> <p>JAN and JANE J. DE KONING (HOEKSEMA)</p> <p>hope to celebrate 45 years together. Our wedding text was Psalm 97:11-12: "Light is shed upon the righteous and joy on the upright in heart. Rejoice in the Lord, you who are righteous, and praise His holy name."</p> <p>We praise our Lord for His faithfulness in our lives, and in the lives of our children and our grandchildren. We will be home from 10-noon, and 2-4 p.m., at 20 Crispin Crescent, Willowdale, ON M2R 2V7</p>		<p>Accommodation</p> <p>Going to Sheridan College in Brampton, Ont., in Sept. 1996. Willing to board or rent small apartment in Brampton area. No smoking or drinking. Call Kristy Zylstra at (905) 774-8302 or fax (905) 774-1416.</p>
	<p>Marriages</p>  <p>TUINGA/ANSINK:</p> <p>We have experienced love from our Lord through our families, our friends, our church and now through each other. With our parents' blessing</p> <p>KAREN LYNN TUINGA and HERMAN ANSINK</p> <p>joyfully announce their forthcoming marriage on Saturday, July 27, 1996, at 2 p.m., at First Chr. Ref. Church, Barrie, Ont.</p> <p>Our new address is: 12 D'Ambrosio Drive, Barrie, ON L4N 6V6</p>	<p>SIEGER and GRIETJE VANDERMEER</p> <p>May God continue to bless you both in the days and years to come. With love from your children and grandchildren:</p> <p>Arnold Vandemeer Alberta, Ingrid, Kate-Ann, Meredith Harold & Bea Vandemeer Melanie, Jonathan, Brent, Tim Janny Vandemeer Ann & Jim Burkholder</p> <p>Relatives and friends are invited to an open house on Saturday, July 20, 1996, from 2-4 p.m., at the home of Arnold Vandemeer, R.R. 1, Foxboro, Ont., (County Road 5 at Wallbridge).</p> <p>Best wishes only please.</p>	<p>Church News</p> <p>Christian Reformed Church</p> <p>Classis meeting:</p> <p>— Classis Huron will meet in regular session on Wed., Sept. 11, 1996, at 9:30 a.m. at First CRC, Owen Sound, located at 201 4th Avenue W. All agenda materials must reach the stated clerk by Aug. 5, 1996. Hilbert Rumph, Stated Clerk, Box 215, Drayton, ON N0G 1P0. Phone: (519) 638-2053; Fax: (519) 638-2239.</p>	<p>For Rent</p> <p>For rent: Lower level apartment in Welland, Ont., close to busroute. Partly furnished, rec-room, bathroom, laundry. Shared kitchen. Perfect for one female student. \$350 per month, utilities included.</p> <p>Phone (905) 734-6899</p> <p>For rent: Bright basement room available in quiet home for non-smoking university student. Incl. cable, appliances, laundry facilities, furnished/non-furnished, personal bathroom, shared entrance. Ample parking, close to shopping, on major busroute. Pets allowed. \$275 per month. Call (905) 935-1066, St. Catharines, Ont.</p>
<p>ATTENTION!</p> <p>When you fax your display or classified ads to us (particularly obituaries), please type them and check spelling BEFORE you transmit the text.</p> <p>Thank You.</p>				

Classifieds

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<p>EQUIPMENT OPERATOR/ HIRED HAND Tractors, combines, loaders, back-hoes, trucks; I have operated and maintained them all. Cattle experience as well. Seeking full-time employment in cash crop, feed lot, custom operation or construction. For a resume or questions please call (613) 823-1396.</p> <p>Pork and cash crop farm located in Southwestern Ontario, is interested in employing a hired man for swine operation. Housing will be supplied. Close to Chr. Ref. Church. Applicant should be married. Experience preferred but not necessary. Phone (519) 683-6068</p> <p>GOING TO HOLLAND FOR VACATION? Why not rent a VACATION APARTMENT and visit family and sight-see at your leisure. CENTRALLY LOCATED near APELDOORN, year-round accommodations. FOR BROCHURE OR MORE INFORMATION CALL Harold or Nellie at (905) 985-7891 or fax us at (905) 985-0195.</p>	<p><i>Are you interested in a staff ministry?</i></p> <p>We are looking for a minister of preaching and teaching who will also act as a ministry co-ordinator. We are a large, established congregation in Trenton, Ont. A church profile and job description are available upon request. Please direct inquiries or resume to Search Committee, Ebenezer Chr. Ref. Church, 18 Fourth Avenue, Trenton, ON K8V 5N3, Attention: Mrs. Judy Van Huizen or call (613) 392-8488.</p>	<p>Horticultural Sales</p> <p>Wholesale nursery in the Niagara Peninsula looking for a dedicated sales representative. We are looking for a self-motivated, aggressive person to open up a new area. Travelling will be necessary. Plant knowledge is an asset. However, training can be provided. Salary and future increases based on experience and performance. Send resume to: Willowbrook Nurseries Att.: Jane Broere, 1000 Balfour St., Fenwick, ON L0S 1C0</p>	<p><i>Best Bed & Breakfast</i></p> <p> • Clean rooms • Good homecooked food • Traditional Dutch hospitality • Specializing in 4-7 days stays for the elderly or those without transportation • We arrange a super vacation with daytrips to attractions and sightseeing tours YOUR HOSTS, HANK AND EVA KRUYF 261 Nottawasaga St., Orillia, ON L3V 3K5, (705) 326-4274 1-800-348-5907</p>	<p>Miscellaneous</p>

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Classifieds/Events

For Rent	For Sale	Miscellaneous	Miscellaneous	Miscellaneous
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Look for our Business Directory on Page 15...	Please take advantage of our monthly Business Directory. For the low cost of \$25 you can advertise your business. (Please add 7% G.S.T.)			

Calendar of Events

Please submit only brief items. Placement is subject to space availability. Lengthy, multiple-event announcements will be rejected. We reserve the right to edit the material and to charge a nominal, per issue fee per item inserted.

July 8-26 "Summer School," sponsored by Wycliffe College and ICS. Theme: "...bearing fruit in every good work, growing in the knowledge of God" (Col.1:10) At ICS, Toronto, Ont. Info.: Chris Barrigar (416) 979-2870 or fax (416) 979-0471 (#).

July 14 Dutch worship service led by Rev. J. Kuntz, 3 p.m., CRC, Ancaster, Ont.

July 17 An evening of entertainment with former wrestler, Jake ("The Snake") Roberts. "His thrilling testimony is something you don't want to miss." At 7 p.m., Kennedy Road Tabernacle, 141 Kennedy Rd., Brampton, Ont. Info.: Bill Morgan at (905) 677-1846. Free will offering.

July 18 ICS/Wycliffe-sponsored public lecture by Dr. Terence Donaldson (U. of Sask.) on "Why Evangelize the Gentiles? - The Origins of Paul's Gentile Mission." Respondent: ICS's Dr. Sylvia Keesmaat. At 7:30 p.m., Church of the Redeemer, corner Avenue Rd. & Bloor St., Toronto, Ont. Info.: (416) 979-2870.

Aug. 15 Guelph Ligonier Seminar, 2-10 p.m., Parkview Pentecostal Church, 89 Speedvale Ave. E., Guelph, Ont. Theme: "The Holy Spirit and Revival." Speakers: Drs. Jonathan Gerstner, Michael Haykin and Neal Hegeman. Admission: \$20. Info.: 1-800-563-3529.

Aug. 17 Toronto Ligonier Seminar, 9 a.m. - 3:30 p.m., Trinity Presb. Church, corner Bayview & Hwy. 401, Toronto, Ont. Theme: "Holy Spirit and the Transformation of the Christian." Speakers: Drs. Mariano Di Gangi and Donald Carson. Admission \$20. Info.: 1-800-563-3529.

Aug. 25 Dutch worship service led by Rev. Henry R. De Bolster, 3 p.m., CRC, Ancaster, Ont.

Make your own recycled paper

WHAT YOU WILL NEED:

An empty frame and a frame which has closely woven wire mesh (these can be purchased from a craft store or made with pieces bought from a hardware store). The frames should be the size you wish your paper to be, but not larger than the basin in which you are planning to make the paper. You will also need a blender, bucket, large basin (larger than the frames and at least 6 inches or 15.5 cm in depth), stacks of newspapers, some towels and paper scraps (old mail, paper bags, wrapping paper, newspaper, etc.).

STEP 1 - MAKING THE PULP:

Tear the paper scraps into squares of approximately 1 inch/3 cm and soak overnight in a bucket of water. (Brown paper bags are stronger than other paper fibres and should be soaked for one or two days.) When the paper has been soaked, put one fist full of paper and approximately 1 cup/250 mL of water into the blender. Blend about 15 - 30 seconds using the pulse button.

STEP 2 - FORMING THE SHEET

Pour the blended pulp into your basin. Add some water so that the basin is about half full (if this makes it too watery, add a bit more pulp). Place the empty frame on top of the frame with wire mesh and put both at the bottom of the basin. While firmly gripping the two frames, slowly bring them through the water so that the water drains out and pulp is left. Gently shake the frame so that the pulp is evenly distributed. Carefully remove the empty frame and let the pulp dry on the mesh for twenty minutes (set it over towels to catch the drips). After twenty minutes, turn the frame upside down and carefully remove the "wet paper" and place on a newspaper (make sure there are no pictures, only print). If you want your paper to be textured, you can let it dry as is, for thinner paper, place a cloth over it, roll with a rolling pin and remove the cloth.

STEP 3 - VOILA, YOUR PAPER!

Let the paper dry overnight (perhaps two nights, depending on how thick it is) and simply peel away from the newspaper.

World

Blowing the ram's horn and proclaiming the gospel

Dan Wooding

As the rain tumbled out of the leadened skies of Poland, they stood solemnly in a concert of prayer by the "Death Wall" of Auschwitz's three extermination camps where many prisoners were shot during the dark days of World War II by Hitler's firing squads.

It was as if God were pouring out his tears for the 1.5 million people who perished in those death camps as some 40 believers implored God to pour down his Spirit on a hurting world, and especially on the Jewish people.

Before the unique service began on May 7, Bill Mc Kay, founder of Final Harvest Ministries of Wheaton, Ill., a church-planting ministry, explained to the American Christians with him, "We are going, by the grace of the Holy Spirit, to do battle with hell in a place where darkness abounded to a dimension that none of us have ever known before. And our purpose today is to see the scales lifted from the eyes of the Jewish people.

"We are going to pray that the Messiah will be revealed. That this will be the hour that God has chosen. That out of this great tragedy of the Holocaust, a great light will shine, not just in Israel, but to all the places where Jewish people live around the world and, maybe, we will have a small part in lifting that torch so that the Jewish people will receive him as their Savior and God."

During the moving service, Ted Simon, the pastor of the El Shaddai Messianic Congregation in Frederick, Maryland, and co-host of the nationally syndicated radio program "Messianic Minutes," spoke about the fact that some people feel that because the Jewish people have suffered so much that they should not "add insult to them" by sharing Jesus with them "because it was in Jesus' name that these horrible things happened to them."

The ultimate anti-Semitism

"Don't be deceived by the lie of the enemy," said Simon. "The ultimate form of anti-Semitism is to withhold the Gospel from Jewish people, for there is no other name on earth that can

save them. What greater love can we have than to share the gift of Messiah that was given to us when we were dead in sin? The Gospel is the power of God to salvation to everyone who believes, to the Jews and Gentiles. All people have suffered because of perversion, because of the fallen nature and the only hope to relieve the suffering is found in the person of Jesus the Messiah."

The team then went on to the Ukrainian city of L'viv, which has a population of more than 790,000 and was founded about 1256.

In L'viv, the group split in two, with one team visiting a hospital housing many victims of the Chernobyl nuclear power plant accident in 1986. There they were able to share some of the \$200,000 worth of medicines they had brought with them.

The others went to a local synagogue. "This synagogue was like being in the Book of Acts," said Ted Simon. "It was just like a synagogue that Paul would have gone into. It was a large open room with a balcony upstairs where the women sat. They were separated from the men."

After the service, Simon stood up and addressed those gathered there and told them about the Messiah. Then, Jeff Bernstein, a New York Messianic Jew now based in Moscow, also spoke about the Messiah. "We were able to see the name of Jesus lifted up in a synagogue in Eastern Europe and people were hungry for the gospel," said Simon. "There were people on the edge of their seats, smiling, approving, saying, 'Yes, this is what the prophets longed to see.' Of course there were some people who were just not interested in anything and there were a few who said, 'Turn this off. Get out!' But we didn't listen to them, we just spoke to those who were ready for salvation."

Simon continued, "We went back the next morning, and unfortunately, some people from the West were there, and along with these people came these demons that were anti-Jesus,

Bill Mc Kay (left) addresses the special prayer service at the Death Wall of Auschwitz.



Aida Skripnikova was part of the audience for the special Jewish presentation on the last night in St. Petersburg.



Dan Wooding interviews Dr. Eugene N. Nedzelskiy, founder of Radio Teos in St. Petersburg, Russia.

anti-Christ, and they literally threw us out; but praise God, the seed had been planted."

Two concerts were held by

the multiracial Brooklyn Tabernacle Singers. One was in the beautiful Organ Hall of L'viv; the second was advertised on

public television, with a notice that there was to be a special music ministry for the Jewish population of L'viv. Many Jewish people attended, as did many Ukrainian soldiers in uniform.

"Some 1,600 people filled the Organ Hall. We started with the sounding of the ram's horn which prepares the way for Jesus' coming, which will be the final trumpet," said Ted Simon. "Then there was a firm gospel message from Pastor Jim Cymbala asking those there to allow Jesus to become their Messiah. Many responded that night."

The 'voice of God' radio station

The group then left L'viv and travelled to St. Petersburg, the birthplace of the 1917 Russian Revolution, where the ministry continued. That evening, the ram's horn was again blown by Ted Simon and then a special message was given by Jeff Bernstein. Many Jews and Gentiles that night gave their lives to the Messiah.

Bernstein says there is a great revival going on among the estimated five million Jews of the former U.S.S.R. "There is a greater openness and thirst on the part of the Jewish community in Russia and the rest of the former Soviet Union to fairly consider the claims of Jesus, and there is harvest here amongst Jewish people that is the greatest since the first century."

He adds, God [wants] to bring the Gentile wing of the Church and the Jewish wing of the Church together as one, because the Lord broke down the wall of partition. Somehow it has been erected again and we find ourselves, probably through our own fault, separated from the Body of Christ at large. What I believe that God is desiring to do is to break down the walls. I believe it is his desire to reach out to the Jewish people throughout the world. That is something that the Messianic Jewish movement is dedicated to, but there is no way we could accomplish this task without our brothers and sisters in Christ."

Dan Wooding is a British journalist, now living in Southern California where he is director of ASSIST (Aid to Special Saints in Strategic Times).

News

Christian High students lend a hand to inner city church

Jessie Schut

EDMONTON — Mustard Street Church, located in the heart of Edmonton's inner city, has a chequered past. In its first incarnation, it was Central Baptist Church, serving Edmonton's downtown families well... But in the 70s, the community became part of Edmonton's struggling inner city. It was sold to a private entrepreneur, who turned it into a nightclub called Friars. The church changed hands several more times, becoming more rundown with each transformation. And then in 1988, it became a church once more, supported by a conglomeration of other churches, individuals and corporations who recognize that their mission is representing Christ to inner city residents who often have nowhere else to go.

From the outside, the church still looks like a church, but inside, it looked more like a nightclub, with blackened walls, low lighting and dingy carpeting.

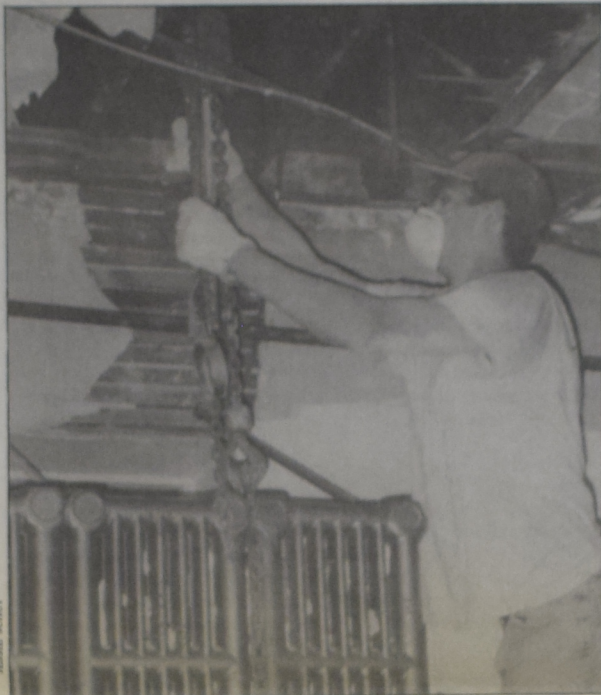
A new start

Intentions to renovate were always put off in favor of more pressing obligations: serving the 5,000 clients who visit the food bank each month, running counselling services for unemployed laborers, sorting clothes for the clothing depot, making room available for 12-step programs, and Sunday services for its members.

That's where Edmonton Christian High School stepped in. Eleventh grade students at ECHS have been involved in three-day service projects every spring for the last 15 years. They've done everything from renovating a youth emergency shelter and putting on a roof at a Habitat project, to planting trees and painting cabins for a camp for persons with mental handicaps.

This year the school got involved in three projects, one of them with Mustard Seed. It offered the services of 40 students, parent volunteers and teachers for whatever work the church decided it needed done.

"The service project is an example of the true religion as described in James 1:27," says Stuart Williams, principal of the school. "In a society where Christian schools are under a lot of pressure to measure up



Student John Hertwig removes a cast iron radiator that was hidden in the ceiling

academically, a service project is an expression of what we ought to be as a Christian school."

Students are involved not

only in the three days of work, but also in fundraising to support the project. Earlier in the spring, they made and sold thousands of submarine sand-

wiches, raising \$2,800 to buy paint and other supplies. The funds raised by students are matched with contributions from an anonymous corporate sponsor.

Ripping up stuff is fun

During the three days the students were at the church, they ripped out old carpeting, banged down walls to double the space for the food bank, exposed and removed hidden cast iron radiators and painted floors. They also filled a commercial dumpster with all the garbage they hauled out. The work they did was only a small dent in the work that still needs to be done, but it's a good start. "Mustard Seed told us, 'If you hadn't come along and started this project, we'd never have gotten around to it,'" says Williams.

The students enjoyed the break from regular classes, working together and seeing what communal effort can accomplish. "Ripping stuff apart with your friends is kind of fun," commented student Mark Feddes. They also caught a glimpse of what life on the other side of the fence is like. "Life down there is pretty rough," said Feddes, "so Christians have to do whatever they can to help."

Wycliffe hostage released after two years

Marian Van Til, with files from SIL

DALLAS, Texas — Raymond Rising, 54, a missionary associated with the Wycliffe Translators' Summer Institute in Linguistics (SIL) was released on June 17 after being held hostage in Colombia for more than two years. Rising and his wife, Doris, have since been brought to the United States from their missionary home in Colombia.

Rising was kidnapped from Puerto Lleras near an SIL facility on March 31, 1994. His kidnappers were reported to be members of the insurgent guerrilla organization known as FARC (Armed Revolutionary Forces of Colombia). There is still no indication why Rising was taken hostage, although a ransom was demanded soon after the kidnapping.

Negotiations for Rising's release had been underway since two months after the kidnapping. Contact with the kidnapers was sporadic at first, but negotiations were almost continuous in the last six months. Rising was finally freed without the payment of a ransom and without the use of force.

'Christ will make you strong'

"I am very grateful for the assistance, the good wishes and prayers of so many people in Colombia and around the world," said Rising just after his release. "I'm very happy to be reunited with my family and friends. I also want to say that I was treated with respect and treated well throughout my time in captivity."

Rising told his wife that "thinking about 1 Peter 5:10 —

'And the God of all grace, who called you to his eternal glory in Christ, after you have suffered a little while, will himself restore you and make you strong, firm and steadfast' — had helped him greatly in the past two years."

The Summer Institute of Linguistics conducts linguistic research, literacy and Bible Translation in over 900 languages representing 60 countries around the world with the support of Wycliffe Bible Translators. SIL has worked since 1962 with 45 different ethnic groups in Colombia, completing three language programs and publishing New Testaments in 19 languages there. In February 1996, SIL closed Lomalinda, its principal centre of activities, because of security concerns. It continues to carry out its ministries from other locations within Colombia.

News Digest

Italians publish Canadian poetry

CASSINO, Italy (Can. Scene) — To celebrate the 50th anniversary of the liberation of this small Italian city, a local publisher has issued a poetry collection called *Land of the Maple: An Anthology of 20th Century Canadian Poetry in English*.

The anthology commemorates the First Canadian Army Corps' recovery of Cassino from the Nazis. The poetry collection was edited by a professor (Alessandro Gebbia) who teaches Canadian and American literature at the universities of Rome and Cassino, and who has authored other books on Canadian literature.

Koalas visiting Toronto

TORONTO (Can. Scene) — "Don't call them koala bears!" says Toby Styles, spokesperson for the Metro Toronto Zoo. He points out that the cuddly Australian tree dwellers aren't bears; they're marsupials, and thus related to kangaroos.

Coolongalook and Mugana arrived at the Toronto Zoo in late May from the San Diego (Calif.) Zoo and will be enticing children to Metro Zoo's Australasia Pavilion until Thanksgiving Day, Oct. 14. This is a big deal for Toronto, because in North America, only the San Diego and Los Angeles zoos are able to grow the eucalyptus trees that maintain koala colonies. The koalas sole diet is 1.5 kilograms a day of eucalyptus leaves — which will be flown in from California daily by Air Canada.

'Candlelighters' to converge in Calgary

CALGARY (Can. Scene) — Urgent issues concerning children with cancer will be addressed by leading international experts at the second international Candlelighters Conference in Calgary, Aug. 9 to 11. Candlelighters Canada is a one-of-a-kind volunteer organization which serves the needs of children suffering with cancer and their families. For further information call (403) 274-8852 or (416) 489-6440.